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MANAGING IN THE MINISTRY

A Study of Management Function in the Parish Ministry

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a study of management function in the parish ministry

James G. Pendorff

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To all those who have
helped prepare me for
this work: Praise God!

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introduction

In an age such as ours there seems to be a never-ending questioning of values. God, country, and even motherhood seem to be somewhat suspect. We learn from members of Women's Liberation that the female is not just a baby factory or a diaper changer. From many young people and others we see a growing disbelief in the capacity of our country to do anything other than to send its sons off to war and to drive the poor and homeless into utter despair. From theologians in the 1960's of the calibre of The Rt. Rev. John T. Robinson we hear that "God is Dead" or at least no longer "relevant!" Indeed this Honest to God questioning has not stopped with the theologians' shift in interests to other subjects. There are some very deep concerns over whether or not the parish and the parish ministry are viable in our technologically

advanced and sophisticated society. A decline in attendance and in financial support tend to support the point of view that the parish is on the way out; however, I do not share in this belief. I believe that the potential ministry and effect of the parish on the lives of its members and the community in which it is located is so immense that it more than out weighs any of the current inequities or failures of the parish system to meet the needs of its congregation and the community. This potential is such that the parish minister is in a key position to see to it that it is actualized through the various tasks which he performs.

There are a variety of terms we can use to describe these various tasks of the parish minister, such as, pastor, preacher, priest, prophet, teacher, and administrator, to name but a few; however, there seems to be no single term which crystallizes the very essence and nature of what it is that the clergyman does in the parochial setting. To specify the "job function" of the parish minister in a few brief words without engaging in very broad and sweeping generalities seems to me to be a hopelessly impossible task. The very nature of the parish ministry is such that it is not possible to define its essence without considerable attention to detail and an extended analysis. We might well liken the parish ministry to an onion. In itself it is a

totality readily identifiable as such, but if we were to strip away the layers of the onion to get at its core, to discover its "real" nature, we would find there is no one layer qualitatively distinct from any other layer. We would find that there is no core, say as in a peach, and we would find that in peeling away the layers of the onion we had peeled away the onion itself. The same is true of the parish ministry in that it can be understood as an "onion" of function. No one function can be uncovered as the very core of the parish ministry. Instead we can perceive a totality of function which is as a result of the blending in differing strengths of various specific tasks as suggested above. Hence there are as many different types of parish ministry as there are different ways of blending the various "ingredients." To be sure, not everyone would agree as to exactly what the "basic ingredients" are or should be, especially clergy and laity.¹ Similarly we would be extremely hard pressed to reach a consensus as to the "correct" proportions of the parish ministry mix. The so-called High-Churchman might want to emphasize the priestly

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1. Jeffrey K. Hadden, The Gathering Storm in the Churches (New York, 1970). This is a "classic" study of the "widening gap between clergy and laymen," (Front Cover.) particularly over their respective understandings of the function of the Church. See pages 234 & 235 for a brief summary.

function centered around the sacraments as being the most "important" task, while the "Low-Churchman" might very well wish to stress the significance of the preaching function centered around the Holy Bible and the Word of God as the "key" task of the minister. Clearly the layer of the parish ministerial "onion" to which we give our credence depends on our prior assumptions and presuppositions and not on a phenomenological analysis of the parish ministry as a complex of various tasks. The point is that when the parish ministry is so understood as being a multiple functioned endeavor, no one specific task, such as preaching, can be regarded as pre-eminent, unless we were to include additional basic principles of orientation in our understanding of the nature of the parochial ministry.

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Given the functional point of view of the parish ministry, as is maintained in this thesis, to ask for a single function definition of a multiple functioned task is seen to be a logical misunderstanding of the nature of the parish ministry. In terms of the onion metaphor it would be absurd to suggest that one layer is more truly the onion, or more truly represents the "real" nature of the onion, than any other layer. Each layer is what it is: a part of the whole. Similarly each task of the parish minister is a part of his total ministry: no one task is his entire ministry.

Indeed if one task develops out of proportion to the other tasks, we would say that such a ministry is a "specialized" one, such as the full time teaching ministry in a college or in a seminary. In the parish ministry, however, we see quite a variety of tasks, and although given any particular set of presuppositions, we might distinguish some functions as "more" or "less" essential than others (such as commuting in a parish spread over a large geographical area as "less" important than say teaching), from a phenomenological point of view of describing the various tasks of the parish minister as they are we cannot exclude consideration of any particular function which is exercised, even commuting which was indeed a very important aspect of the ministry of the Methodist circuit rider in the nineteenth century and which is still a significant factor in many ministries today from the sprawling suburban parish to the small rural and inter-city one.

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The purpose of this thesis is to consider one specific function of the parish minister, which has traditionally been regarded as "insignificant" in comparison with other functions, such as preaching and teaching.² Because the concept

2. This is particularly true in England where the administrative aspect of the ministry has traditionally been
(Continued, p. xi.)

of administration has been, and indeed still is in many peoples' minds what Seward Hiltner calls a "dirty word,"³ I prefer to use the synonymous word "management" to define one very specific and concrete task of the parish minister. Admittedly the use of this word to describe the organizational task of the clergyman in the parish context has its problems. Those in business and industrial management might well see

2. (Continued.) seen in "opposition" to the pastoral function. In England men are trained as scholars for the most part with very little time devoted to organizational theory or practice.

In this country, church leaders such as Bishops in the Episcopal Church usually demonstrate some capacity for administration, although such a capacity is not adequately developed at all levels, particularly in parishes. Administration seems to be a one semester course at most Episcopal seminaries, and for many men this is all the exposure they ever have, if they take the course!

In the January 1971, issue of The Newark Churchman (Vol. 19, No. 1.) a study by the Episcopal Church Foundation is cited in which laymen ranked administrative ability seventh in a list of ten attributes of clergymen they believe will best serve their parishes in the future.

3. Seward Hiltner, Ferment in the Ministry (Nashville, 1969), p. 69. There is a very excellent discussion here in Chapter 4 entitled "The Ministry as Administering." A distinction is made between administration and poor administration which I believe is worth keeping in mind. As Hiltner puts it in his rather cryptic style: "We must... reject the mimeographing image of the ministry." (P. 73.) Hiltner goes on in this chapter to develop the concept of administering as commitment through groups, and maintains that "the unique thing about the minister's vocation is his responsibility for guiding the Christian vocation of others." (P. 80.)

It is worth noting that Hiltner is engaged in a functional analysis of the parish ministry. He suggests nine images of what the minister does and then in a very brief way attempts to indicate the "complex" unity in the ordained ministry. In this thesis the concern is to zero in on the one function of the ministry referred to as administration.

the use of such a word to describe an aspect of the parish ministry as a surrender to the world and a negation of more spiritual and "other worldly" values. This is not the case at all, and in fact one of the aims of this thesis is to comprehend and use the term "management" in a theological perspective. The scope of this thesis is such that the precise sense of this term should become clear during the course of the following chapters. If there are some drawbacks in using the term "management" as opposed to the more common term "administration," there are also certain advantages; the chief one being that we do not have to carry with us the inherited weight of "administration" as it has been used and abused in usually brief chapters in books on the parish ministry. I believe that with respect to the parish ministry the word "administration" has been so overworked, that nothing short of another term will enable us to speak with fresh insight and clarity and to relate the theories and practices of modern management and organizational behavior to the ongoing mission of our Lord God. Certainly there is nothing easy, requiring only a little "common sense," in effectively operating so as to "get the job done," especially in the parish ministry. So to avoid such possible plebeian overtones, which seem to be carried in the word "administration," the alternate word "management" has been chosen to refer to the organizational task of the parish

minister.

In considering the management function of the parish minister, I would in no way wish to suggest that it is more important than any other function. After all, the capacity to plan, organize, motivate, and control results is but one aspect of the parish ministry, but it is only in the last ten years or so that any "real" work has been done in this area of ministerial management. This is the case perhaps because it has only been since the 1950's and especially in the 60's that significant strides have been made in the total understanding, both psychological and sociological, of human behavior in organizations. In researching this thesis many valuable documents on the subject were found to be unpublished, including recent graduate dissertations.⁴ In 1968, Peter Rudge published a book in England entitled Ministry and Management which is intended "to foster the establishment of a theory and a practice of ecclesiastical administration," which might be called "Managerial Theology."⁵

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4. Rudge notes that "one of the most profound attempts to use management studies in relation to religious bodies" is John H. Simpson's unpublished Master of Theology thesis at Princeton Theological Seminary, A Study of the Role of the Protestant Parish Minister with Special Reference to Organizational Theory (1965). (Pp. 13 & 14. See ref. below.)

5. Peter F. Rudge, Ministry and Management (London, 1968), p. Back Cover. Undoubtedly anyone who is interested in this
(Continued, p. xiv.)

In the Episcopal Church in this country Project Test Pattern is being funded by the national church for the next three years in an attempt to establish new organizational patterns in the parish ministry.⁶ The point is that the sociological concept of the Church as an institution with a similar organizational structure to other voluntary associations is "comparatively new."⁷ Such a view of the Church as an organizational structure requires a corresponding theology which relates God's actions in the world to the organizational elements of the institutional structure of the Church and the unit of the parish; this is the purpose of the first chapter. The remaining four chapters break down one specific theology of management in the parish ministry into its component parts and analyze various aspects and implications of it in terms of the life of the parish.

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5. (Continued.) field of the organizational aspect of the Church will be familiar with this volume. Five theories of management are developed in the context of the theology, doctrine, and practice of the Church. Of particular note is Chapter 6 in which changes in organizational patterns and potential conflicts in such changes are discussed.

6. The slogan of PTP is: "...the parish is the issue..." Which is to say, people associated with PTP share the point of view maintained in this thesis that the parish is potentially the single most vital area of the Church.

7. Hans Dombois, "The Church as Koinonia and Institution," trans. E.M.Evans, Institutionalism and Church Unity, eds. Nils Ehrenstrom and Walter G. Muelder (New York, 1963), p. 118. The author makes an interesting distinction between the Church institution as "order" which comprises the spiritual Church, and as "organization" which comprises the Church in its

(Continued, p. xv.)

No attempt is made here to be comprehensive in terms of modern management and organizational theory with respect to its relationship to the management function of the parish minister. Indeed so many new developments, particularly in the area of group process and human development, are taking place that it is difficult to keep up with what is happening. Moreover, this thesis does not pursue that part of the parish minister's educating function which is to enable the laity to become theological managers (stewards) themselves. Our basic concern here is with the parish minister's function as a manager: he must be able to manage himself if he expects others to follow. Obviously a similar study could be made indicating the layman's function as a Christian manager and the overall responsibility of the parish minister to nourish and encourage organizational effectiveness in the Church by the Church, the people of God. In this thesis though I have set out one type of managerial theology with respect to the function of the parish minister. This theology represents a total of eight years training for the parish ministry, including one and a half years in an engineering college, two and a half years in a liberal arts college majoring in

7. (Continued.) secular legal relationships. "The Church-institution as an 'order' does what the world does not and cannot do (preaching, Baptizing), but the Church as an 'organization' does things which the world also does, only for different purposes." (Ibid. Underlining added.)

philosophy, four years in a seminary including an Intern Year in England, and the equivalent of almost three years in a large business organization concerned with all kinds of information services for commercial and industrial management.⁸ During my time in seminary I also spent about three years in the parish setting as a "seminarian," which included providing leadership in a parish which was without a Rector for nine months. This thesis then is the result of some very personal development and growth on my part. It represents how I now see the management function of the parish minister. I would hope that the theological perspective contained in the following pages might prove of some value to others who are seeking to explore the means whereby a parish minister can do his job more effectively. Certainly it is necessary in the parish for the clergyman to develop a management style, to establish routines and systems in order to meet the many demands placed on him by the congregation and the community. This thesis represents one such style.

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There have been very many kind and generous people who have helped to prepare me for this work, too many to list each

8. I spent six years working part time and full time in the Newark office of Dun & Bradstreet, and during my Intern Year I worked in the London office of Dun & Bradstreet Ltd. under the direction of their top management on various assignments in purchasing and research and methods.

one of them by name and to acknowledge my indebtedness. However, the following people merit special mention: Dr. Ben Kimpel, Professor of Philosophy at Drew University in Madison, New Jersey, my college advisor and friend who encouraged me in my earlier writing efforts; Dr. Rollin J. Fairbanks, Professor of Pastoral Theology at the Episcopal Theological School, who served as my thesis advisor; The Rev. George I. Hunter, Jr., Director of Field Education at E.T.S., who let me be myself in pursuing some very unique field experiences on which much of what follows is grounded; Dr. Emma Lou Benignus, Professor of Pastoral Theology at E.T.S., who served as my tutor and who provided some valuable "input" for this thesis; Mr. and Mrs. C.A. Skidmore, who showed my wife and me what charity is all about while extending to us their hospitality during my Intern Year in England. In addition many people at St. Thomas' P.E. Church in Newark, New Jersey; St. John's Episcopal Church in East Boston; The Parish Church of Hornchurch in England; and Dun & Bradstreet have showed me what ministry and management are all about. Lastly I must acknowledge the tremendous influence of the two women in my life, my mother and my wife, Sharon, who have showed me what life itself is all about and who are both considerable ministers and managers in their own right.

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CHAPTER ONE
Managing: The Integrative Function

When we observe the parish minister "in action," we note that he functions within the context of other people's lives and concerns. He is not isolated nor can he isolate himself from people. His life and work is in terms of relationships seen in the light of the Gospel.¹ Only by working with and through individuals and groups of people is the parish minister (and indeed every Christian) capable of meeting and fulfilling the mandate of the Word of God as expressed in the New Testament. As Christians we believe that our response to God's "actings" is possible precisely because we are enabled

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1. Mark 12:28f. Romans 14:13f. I John 4:11f. These are just a few samples of the many references in the New Testament which emphasize the responsibility of the believer to work without ceasing on loving relationships with his brothers and sisters in Christ.

and inspired by the power of God Himself as the Holy Spirit. This is to say that our involvement and commitment with people is due to the "authority" from God which informs and guides our lives.² Such activity on our part (1) for the sake of the Gospel and (2) in the context of our interpersonal relationships is one very concrete illustration of management when defined as (1) "working with and through individuals and groups... (2)...to accomplish organizational goals."³

Although there are almost as many different definitions of management as there are writers in the field, Hersey and Blanchard identify a "common thread" running through the literature which points to the manager's "concern for accomplishing organizational goals or objectives."⁴

Management can be understood as one type of behavior which clearly emphasizes and stresses the importance of attaining prescribed results as specified by a "set" (group or groupings) of people. Such a set conceived in its broadest sense may be termed a system, referring to a set of

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2. Matthew 28:17-20. All biblical quotations are from the Revised Standard Version.

3. Paul Hersey and Kenneth H. Blanchard, Management of Organizational Behavior (Englewood Cliffs, New Jersey), p. 3. This little chapter entitled "Management: A Behavioral Approach" offers a very excellent and succinct analysis. Much of what follows is based on concepts suggested in this chapter.

4. Ibid.

relationships which prevail over a period of time apart from the specific persons within the system.⁵ In a more limited way the term "organization" can be understood as a specific type of social system in which its members intentionally and consciously join together. Thus a family could be described as a social system but not as an organization. Insofar then as the parish minister concerns himself with the goals of the parish organization [the body of Christ],⁶ he can be described as a manager. Being sensitive to the witness and mission of a parochial grouping of "the people of God,"⁷ asking such questions as: "Where are we going; is this the 'best' place to go; how are we going about getting there?" puts the parish minister in the same light as the corporation executive, the business manager, the owner of a small business, the teacher, the lawyer, the hospital administrator, the politician, etc., all of whom are acting in such a way as to achieve certain goals as developed and as articulated by the "larger" group or organization of which they are a member. Such a view of

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5. Emma Lou Benignus, Elements of Social Systems (Cambridge, Mass., unpublished material for PT 166, 1971).

6. I Cor 12:27. This phrase is found scattered throughout the epistles and has come down through the Christian tradition as a way of referring to the total Christian social system.

7. This is another phrase frequently used today which refers to the entire system of the Church. There are only a few references in the New Testament for this phrase, such as Hebrews 4:9. The phrase "people of Israel" is quite common in the Old Testament.

management is broadly conceived and implies that "everyone is a manager in at least certain portions of his life."⁸ From this perspective the parish minister is no exception!

Management Function

Management function in any organization including the parish structure is more complex than a mere "concern" for goals. Indeed it is precisely this basic managerial focus on organizational objectives which results in a multiple functioned concept of management. Which is to say, no single functioned approach to management function is capable of comprehending the various components which make up the overall goals of an organization. Just as the parish ministry is to be understood as a multiple functioned activity with management being one function out of many which make up the parish minister's total task, so management itself is a multiple function and is to be understood in terms of the discussion in the introductory section of this thesis on the multiple functioned nature of the parish ministry. In the managerial process then we can distinguish at least four basic functions or components: planning, organizing, motivating, and controlling. Planning entails establishing priorities and objectives based on a specific set of values,

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8. Hersey and Blanchard, op. cit., p. 3.

and developing effective "delivery systems"⁹ and routines (means) which will accomplish the specified goals (ends). Organizing refers to the process whereby the available resources of people, capital, and equipment are mobilized and utilized for the sake of the organizational objectives.

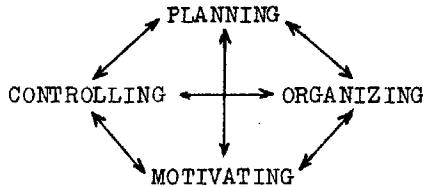
Motivation is a term used to explain the "why" of a person's actions and can be related to both the quantity and quality of an individual's performance. The controlling function of management, or what Rudge refers to as the "monitoring function,"¹⁰ has to do with "follow-up" procedures which measure actual results with respect to anticipated ones and which allow for alternative actions to compensate and correct deviations. These various functions of management are of course all interrelated and are usually exercised simultaneously; although at any given time one function may receive more emphasis than the others. Hersey and Blanchard use the following illustration to indicate the multiplicity

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9. From the keynote address by the Rev. Philip R. Newell, Jr., Associate Executive Director for Community Planning and Organization of the Council of Churches of Greater Washington (D.C.), at the 1971 Annual Assembly of the Massachusetts Council of Churches [MCC]. Newell maintains that in the 1970's the Church needs to do some strategic planning and to develop effective delivery systems in order "to become faithful again, to regain its critical and prophetic function; to recover its theology, worship, diverse traditions, the Bible, and above all its base in the local parish." This is a very clear appeal for effective management in the Church. MCC, Christian Outlook(Boston, Vol. XXVII, No. 3, 1971), p. 2.

10. Rudge, op. cit., p. 29. Also pp. 55f.

in the unity of the management function.¹¹



In addition to this fourfold understanding of management function, we should be aware of the type of organization (context) in which a manager operates. Rudge maintains that "there are five main ways in which an organization may be operated...the preferred titles are: Traditional, Charismatic, Classical, Human Relations, and Systemic."¹²

Each title refers to a particular type of organizational structure and to a corresponding theory of management. For instance the traditional theory emphasizes a historical heritage which is to be maintained. Such an organizational perspective to maintain the status quo casts a manager in such an organization in the role of a "preserver or keeper." Which is to say, management function is limited or is defined in terms of the organization and its goals in which it is exercised. So the charismatic type of organization conceives

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11. Hersey and Blanchard, op. cit., p. 5.

12. Rudge, op. cit., p. 29. This is basic to an understanding of organizational behavior.

itself giving effect to intuition and allowing for spontaneous creativity, and a manager in such an organization would be required to exhibit a great deal of flexibility in order to effectively deal with the ever changing perimeters inherent in a charismatic enterprize. In the classical type of an organization goals are perceived as quantitative factors which can be attained by maximizing efficiency, and here a manager would need to be more concerned with production and quotas than with people and interpersonal relationships. On the other hand, a human relations type of organization focuses primarily on the individual and his satisfaction within a network of relationships, and so a manager in this type of organization would be expected to develop interpersonal skills to a larger degree than say the ability to control. Although Rudge does not want to assert that the systemic or organic theory is the "last word," nevertheless, it seems to reflect a type of organization with a high degree of integration and interdependence which is responsive to a changing and complex environment (both internal and external) and which seems to be in fact more comprehensive and "put together" than any of the other theories. A manager in such an organization would be required to detect and interpret change and to integrate his findings into the ongoing work of the organization as a whole.

Obviously all these types of organizations are ideal forms which serve as convenient models in helping us to understand organizational structures as they actually exist. No doubt in any "real" organization, whether a particular denomination or a manufacturer of automobiles, we would find a mixture of the five basic types, which incidentally Rudge fails to stress. Sheer size is also related to the mixture of "types." Which is to say, the larger the organizational structure, the more subsystems or smaller organizational units are required to maintain the larger structure and the more possibility for different types of structures. In a parish for instance, a women's group or altar guild might be run in a traditional/classical mode; while a young mother's group in the same parish might operate more in a charismatic/human relations style; while again the parish might very well be systemic in its overall approach to God's mission and its particular witness. The point here is that perhaps the single most important factor in management function is the context, the type of organization, in which it is exercised. Indeed management is an organizational function which cannot be understood apart from its context, and grave difficulties are often encountered when for example a human relations type manager moves into say a classical type of organization with little understanding of the type of organization in which he is required to function or with little ability to

adapt to his environment.¹³

Another very basic element in management is the degree to which technical, human, and conceptual skills are developed through experience, education, and training.¹⁴ Technical skill refers to the ability to perform various specific tasks. An accounts manager, for instance, is expected to be proficient in interpreting and working with figures, while a parish minister is expected to be able to lead public worship [one of his many functions]. Human skill refers to the ability to work with and through people, while conceptual skill refers to the ability to see parts in terms of wholes. Of these three basic managerial skills the ability to "get along with people" is the "most important single trait" of a manager, according to findings by the American Management Association, and at this point we seem to have come full circle from the beginning of this chapter.¹⁵ The parish minister is concerned about organizational goals in his attempt to interpret and relate the Gospel, and one vital goal as explicated in the New Testament is a concern and a response to human need. The parish minister, therefore,

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13. In a section entitled "Changes in Organizational Patterns" (pp. 127f.) Rudge very thoroughly discusses the potential problems and conflicts involved in such a move.

14. Hersey and Blanchard, op. cit., p. 6.

15. Ibid., p. 7. In this thesis see page 18f.

lives and works in interpersonal relationships not only because it is a skill he develops as a manager in attaining the objectives of "his" organization, but because it is one of the goals itself of the organization. As with other service organizations the Church regards peoples' lives and concerns as both an organizational "means" and "ends." However, in also maintaining a theological perspective the Church stresses the corporate responsibility of every member to develop his relationship with the Lord in the context of the believing community. Being able to live out the salvation we have received by the Grace of God in Christ is the goal, and such an overall objective distinguishes the Church in both a sociological and phenomenological perspective from other humanistic service organizations.

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Parochial Context

We can perceive the parish setting as a unique organizational context in which management function is exercised. Which is to say, the parish structure with its people and their network of relationships, its capital, and its equipment formed together in a voluntary organization for a specific set of objectives termed "Christian," can be identified as a separate organizational system distinct from other organizational church systems (such as an assembly, council, diocese, district, region, synod, etc.), from other

voluntary service organization (such as the YM/YWCA's, Boys' Clubs, hospital volunteers, scouts, etc.), and from other non-voluntary organizations (such as the Armed Forces, commercial and industrial companies, governmental systems such as schools and health agencies, etc.).¹⁶ The parish system itself is composed of a variety of subsystems from the governing board (the vestry in the Episcopal Church) to a choir and perhaps a bridge or sewing club. In each of these subsystems the management function may be exercised quite differently, but the position of chief minister, pastor, or rector is the most significant in terms of the total life of the parish system. The way in which he exercises the management function, the example and style he exhibits, will to a large degree help to determine values, sanctions, norms, and goals of the parish as a whole. By virtue of his position in the organizational structure of the parish, the parochial clergyman has the power to shape the life of the local church in which he functions.¹⁷ His ideas are always

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16. The concept of voluntary organizations is explored in Let's Plan by John C. DeBoer (Boston, 1970), and a guide to short-range planning techniques is offered.

17. Jay Haley, The Power Tactics of Jesus Christ (New York, 1969), pp. 19-52. The author's thesis is that "to understand the messianic revolutionists of today one must appreciate the legacy left by Jesus...of how he organized and dealt with people...(for)...this single individual designed the strategy of an organization which...ultimately held absolute power over the populace of the western world for many hundreds of years..." (Pp. 19 & 20.) A delightful little analysis!

expected, if no longer accepted. His influence in the decision making process of the parish system and its subsystems is vast by the weight of his training and the structure of most parish organizations. He is expected "to get things done," even if he isn't always as successful and effective as he or members of the parish would like. This power, which in most parochial settings comes with the job, is not directly derived from any divine power, rather its source is the organizational structure within which the parish minister is expected to function.¹⁸ Such a source includes the support of the local congregation, but in many denominations [including the Episcopal Church] the source of organizational power is actually a traditional/classical hierarchy with certain "duties" being assigned to the parish minister.¹⁹ There are of course local variations and exceptions in which a parish minister functions at the "pleasure" of the congregation as a whole, but such instances are not widespread and are often the result of some farsighted planning in the original framing of the congregation's charter

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18. Theologically speaking, "All things come from God." Nevertheless, the parish minister's organizational power is a direct result of the organizational structure in which he operates.

19. See Constitutions & Canons for...The Episcopal Church (1970), Title III, Canon 20, "Of Ministers and Their Duties." Note for instance the wording of Section 1 (b) in which the minister is given "at all times...control of the Church and Parish buildings..." (Pp. 90-97. Underlining added.)

or bylaws. The point here is that in many denominations the organizational structure requires the parish minister to function "as the chief executive of the local congregation" while at the same time performing a variety of professional tasks.²⁰

Depending on which study is chosen, the facts are that the parochial clergyman spends at least 50% of his time each week engaged in various functions of management.²¹ There are the weekly meetings in the evenings. There are the behind the scenes preparations for these meetings. There is planning, organizing, motivating, and controlling [in the sense of seeing to it that anticipated results are obtained] of various annual parish functions (such as the stewardship or canvass program, the parish dinner and social, the special Lenten

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20. Rudge, op. cit., p. 14. The author is quoting here from an unpublished S.T.M. thesis at Princeton Theological Seminary by John H. Simpson entitled A Study of the Role of the Protestant Parish Minister with Special Reference to Organizational Theory (1965). Rudge notes, "He recognized more clearly than did most ecclesiastical writers that the position of a parish minister was comparable with that of an executive." (P. 14.) Simpson took Chester I. Barnard's The Function of the Executive (1938), which expounds a classical theory of management and "virtually transposed the whole book into an ecclesiastical setting." (Ibid.)

21. Rudge quotes an unpublished study by Blizzard (1956) which found that "the average minister spent 38 per cent of his time as an administrator and 12 per cent as an organizer." (P. 119.) More recently the Rev. Alfred Shands notes in his film, Parishes, Parishes, produced for Project Test Pattern

(Continued, p. 31.)

services, the building and organ fund drive, etc.). To enable the parish minister to have more time to function in the areas of pastoral counseling and calling and other "religious" programs, some parishes engage a full time office manager or lay administrator to take some of the management load off the minister, but such a "professional" does not mean that the clergyman nor the laity can abdicate their overall responsibility as managers for people and goals. In the case of the parish minister this means he will have to provide effective oversight or control of staff to ensure that organizational objectives are being accomplished. Indeed no matter how much time he spends in "administration," whether or not he has professional administrative assistance, in the final analysis many denominations with their hierarchical structure maintain through their tradition and rules that the parish minister is the man, the chief executive officer, the one to whom people of the parish and members of the community look for support and guidance in order to carry out their organizational functions in their personal lives. Within

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21. (Continued.) in 1970, that the average Episcopalian parochial clergyman spends 58 per cent of his time organizing and 11.3 per cent of his time administering. Such an increase from 1956 to 1970 backs up Moberg (1962) "who felt that the proportion of time so spent was increasing." (P. 119.) One possible explanation for this increase could well be the rising level of bureaucracy [a classical type of management] in our lives which requires an ever increasing attention to paper work and reports in order to maintain its effectiveness.

such a context, however, the parish minister can make it possible for the people of the congregation and community to minister to one another. This can, indeed should, be his most important task. Which is to say, as a manager the parish minister should be chiefly concerned with authenticating and affirming the individual Christian's inherent integrity as a manager, a steward, in his own right in the community of the people of God. Such a concern must not be confused with delegation or authorizing a person to act for others. The parish minister should not be sending people to act on his behalf. Rather he should be making it possible for people to act freely for themselves. In other words, he should use his position in the hierarchical structure to transform it, so that instead of delegating as any good manager in a hierarchical/classical structure does, he may be able to function as a "catalyst" [in the sense of the Greek katalysis, to dissolve, disband, or destroy barriers to full Christian witness and life by all the people of God] so that the people of God may act out of the inspiration by the Holy Spirit in their own lives.

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That a parish minister must not only be a manager but an effective one becomes obvious the more "successful" he is in communicating the Gospel, a goal of the Church-organization, and in meeting the needs of the congregation and community.

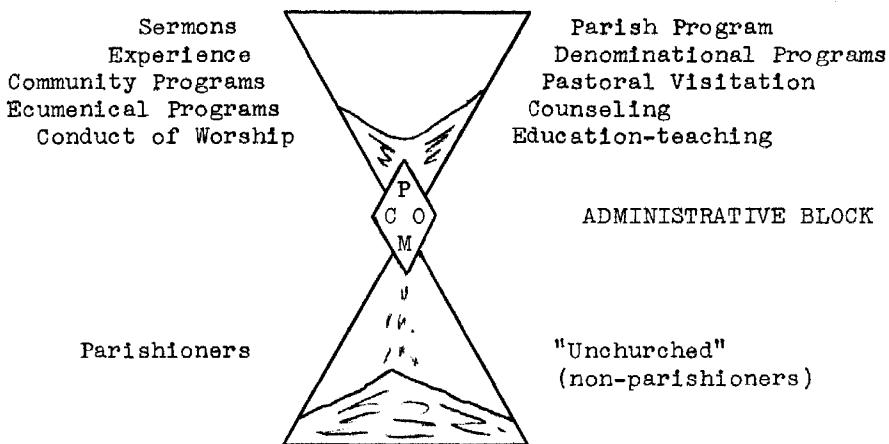
Word gets around, for example, that "Rev. Smith" was a great help to Mrs. Jones in a crisis situation, and before "Rev. Smith" knows it, there are ten Mrs. Jones asking for his time. Now unless "Rev. Smith" develops systems and routines which will deliver pastoral care when needed, the ten Mrs. Jones will go away in despair. If on the other hand, "Rev. Smith" does have effective delivery systems for getting ministry to people in need, the ten Mrs. Jones will likely increase to a hundred! This holds true not only for the local clergyman but for all the people of God who are attempting to use their gifts and talents for the spread of the Gospel, and in the context of the parochial setting management is an enabling function for the parish minister by providing him with a strategic means of responding to the various needs of the people in the congregation and community. Management is a means whereby the local clergyman can provide effective support for the respective ministries of the people of God.

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In a similar way Bishop Stewart sees the management function in the parish setting as the "integrating role for the contemporary clergyman," and uses the model of an hour glass to illustrate his point:

Just as a system of distribution and communication (administration) is required to maintain a continual flow and balance between production and consumption for economic health, so

administration is required to accelerate
the flow from the upper part of the hour
glass...to the lower part...²²



Stewart's "administrative block" refers to the role which the parish minister, and indeed every Christian, must perform in order to carry out his other various functions in the parish and community. Although Stewart does not make the point, it is obvious that the hour glass model is just as significant for the laity with their special gifts and talents as it is

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22. Alexander D. Stewart, The Clergyman as Administrator (Unpublished M.B.A. thesis at Harvard Graduate School of Business Administration, 1961, revised 1967 for clergy conferences), p. 5. The author, now Bishop of the Diocese of Western Massachusetts, makes a valuable contribution to the area of organizational theory and parish ministry. Bishop Stewart is particularly concerned in his thesis about "helping the clergyman perform this integrating role," (P. 10.) and the thrust of his work is a plea for more adequate training and continuing education in the general field of administration.

for the parish minister. The above model is slightly modified to indicate the four basic functions of management. The model could be further modified to suggest the reciprocity and the state of dynamic give-and-take which exists between the two parts of the hour glass by showing a second hour glass turned upside-down. Nevertheless, the point of this illustration is to indicate the very critical function which management fulfills in serving as a "power tool" enabling the parish minister and layman alike to accomplish what would otherwise require an extremely large expenditure of time and effort.

Writing down appointments (and not misplacing the notes!) instead of trying to carry them around in your head, is just one specific technique which serves to indicate how the parish minister can apply management theory in the parish and enable him to be where he is needed when he is needed, instead of across town knocking on the wrong door! Each clergyman seems to develop his own little techniques, his own delivery systems, which enable him to get on with the task of authenticating and affirming the presence of Christ in every Christian's life, and there are any number of books on the subject, such as Bishop Lawrence's Parsons, Vestries, and Parishes, which offer some wise counsel to the novice and young curate. However, in this thesis our concern is not so much with specific management techniques as it is with a basic managerial theology which forms a conceptual framework

in which the local clergyman can view the particulars of his task. In other words, we are not so concerned with the precise nature of the delivery systems which a parish minister adopts as we are with the rationale, the theological basis, from which he derives the principles and the "blueprint" for his system.

Theologically we can view management as the integrating function in the parish ministry,²³ and insofar as it enables the minister to get on with the various functions of the job, we might also refer to management as the enabling function. Which is to say, management as a multitude of functions can be viewed in the light of the Gospel, and in such a context it has a profound significance as one means whereby a Christian can be enabled to carry out the Will of God. Indeed due to all the parishioners participating in the parish ministry, making it as complex as it is, an integrating function, such as the management one, is required in order to bring together the work of all those persons who are Christian ministers by virtue of their baptism. Management, therefore, is valued because it contributes to the goals of the body of Christ. Theologically it is not seen as a "good" simply

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23. Ibid. pp. 7 & 9. Bishop Stewart goes into quite some detail as to just how he sees administration as the function which integrates the other functions of the minister.

because it provides an efficient and effective means to attain results. As a matter of fact, efficiency and effectiveness have no intrinsic value of their own for the Christian. He is not concerned with being "successful" for the sake of worldly standards in maximizing the utilization of scarce resources. Rather he is committed to the Gospel and the spreading of the Kingdom of God, and to that end management is of value as one means whereby the Christian can be a responsible steward of the gifts he has received from God. The organizational goals which are embodied in the parish minister's job are such that management per se is not included. In a management consultant firm no doubt "good" management would be a primary organizational goal; however, this is not the case in the parochial setting. A parish is not a consulting firm, and in the context of the parish, management is at best a secondary priority. This does not mean that it is not important to the function and well-being of the parish, rather that it is not basic to the very nature of the parish organization. Properly implemented, however, management can make the difference in whether or not a parish is capable of attaining its basic goals and objectives.

In one sense management is ulterior to or beyond the scope of the basic organizational goals of the parish. A parish must take into account its material resources; yet it

is not in business to make money, and so a profit incentive scheme to increase membership would not be an appropriate or characteristic parish activity. More characteristic activities in the parish might include various specific group and interpersonal relationships which provide for fellowship and community support in the love of God in Christ. The parish minister himself is seen to be characteristically involved in such activities as preaching, proclaiming the Word of God; educating, teaching the Love of God; pastoral caring, living the Peace of God; and [ideally] cultivating peoples' technical, human, and conceptual skills and integrating their use in response to God's actions. Now management is not generally seen to be such a characteristic activity of the parish minister. This is so perhaps because of the traditional/classical type of organization in the Church which has been operative for centuries. Management then is a means available today prior to the establishment of parish objectives which can be interpreted in the light of those objectives as one way to go about achieving them. Good management itself is not an objective which a parish would "normally" adopt simply for its intrinsic value; nevertheless, in many parishes effective management is considered an important corollary to basic priorities. We might therefore refer to this penultimate objective in the parish ministry as a metafunction which enables both the clergyman and the layman

to perform their respective ministries.²⁴ Management in the parochial context is a metafunction which integrates the various other functions, both primary and secondary, which the parish minister performs. It is the means whereby the various other functions are brought to focus on the specific needs of people in the congregation and community. Broadly speaking, management as a metafunction in the parochial context enables the local clergyman to manage his ministry and the layman to manage his.²⁵ Briefly, in the organizational context of the parish, management is a metafunction which enables clergy and laity to get on with the priorities of the parish and which integrates their various functions so that they are capable of responding to the lives and concerns of the people around them.

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Theological Perspective

Management, as with any other aspect of the parish, is viewed from the perspective of a Christian's understanding of the Gospel. Indeed his basic presuppositions and principles about the nature of God and His relationship to the world

24. To the best of my knowledge the term "metafunction" has not been used in the literature of organizational theory. I have coined this word to refer to management when exercised in the parish ministry, and I see its usage to be similar to the term "meta-goal."

25. "Layman" is used throughout generically to refer to all the men and women in the Church.

color his entire perception and response to his environment. So for instance, if God were seen as being a person stressing interpersonal relationships, one could very well assume that the Christian task is to be with as many people as possible and to develop deep relationships in the Name of Christ, and that being able to keep account of time and to maintain files and records is not "really" necessary. Such a position, however, is limited in its understanding of both God and management. We have seen that a concern for people is a basic managerial characteristic and that files and records, therefore, are maintained not for their own sake but for the total capacity of a system to meet its objectives, which in a parish includes meeting the needs of people. So in a parish, attendance figures are kept not merely for the sake of comparing numbers but to enable the parish to have a more complete picture of the well-being of its members. If on a sunny day attendance was down 50% from the composite average for that Sunday with no obvious reason such as a special event, this would be a warning signal, and unless the parish minister and/or the laity are alert to such signals from standard systems and routines which they have developed to pick up such potential trouble, they could very well miss the fact that half the congregation were staying home for fear of a communicable disease.²⁶ In the parish ministry, therefore, we need a theological perspective sufficiently open to include

the metafunctional concept of management along with a comprehensive understanding of the ministry of the laity, if we are to develop a strategic response to people in the parochial setting.

Such a perspective is grounded in the concept of stewardship, in which God is understood as holding men [and women] accountable for the world which He has entrusted to them.

...when a Christian realizes he is a steward of God's gift to the world, he sees that faithfulness in his stewardship will determine the extent to which he carries the gospel into all the world.²⁶

Although there are only a few direct references in the Bible to this point of view; nevertheless, they form a significant basis for a managerial theology. In I Peter 4:10 we read: "As each has received a gift employ it for one another as

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26. Such a situation actually took place in Worcester, Massachusetts, in January of this year when an outbreak of flu resulted in several terminal cases of encephalitis. People stayed home for fear of infection and attendance at churches and schools was way below averages.

27. Luther P. Powell, Money and the Church(New York, 1962), p. 202. This is an excellent study of the Church's relationship to its material resources. The author concludes his work: "A man may decide either to accept or to reject Jesus Christ. But, once he has accepted Christ, it is not for him to decide whether or not he will be a steward, for he becomes a steward when he becomes a Christian...The ministry of Christian giving is fulfilled to the extent that a man is faithful...(I Cor 4:2)...in the stewardship of the gospel and of all that is his to share." (P. 236.)

good stewards... (managers)... of God's varied grace," for "the end of all things is at hand." (Verse 7.) In I Cor 4:1 we read: "This is how one should regard us, as servants... (ministers)... of Christ and stewards... (ad-ministers or managers)... of the mysteries of God." These usages of the word "steward" are based on the understanding that the steward is one who is given "the responsibility of overseer, manager, foreman, or administrator, and is directly responsible to the head of the household. The property of which he is in charge is not his; it belongs to his lord."²⁸ So in Titus 1:7 we read: "For a bishop, as God's steward... (overseer or manager, one who sees to it that overall objectives of the organization are attained)..., must be blameless..."

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In the central section of the Gospel According to St. Luke we have the most extensive and enigmatic reference to stewardship in the parable of the dishonest or unjust steward. Buttrick notes that this parable is particularly "hard to interpret."²⁹ We read in Verse 8 that "the master commended the dishonest steward" not for mishandling the overdue accounts but for his "prudence" in acting practically

28. Ibid., p. 282.

29. George Arthur Buttrick, "Exposition Chapters 13-18," The Interpreter's Bible (New York, Vol. 8, 1952), p. 283.

and decisively by promptly developing an alternative course of action so that his goal of people receiving him into their homes would be realized. The point in Verse 8 seems to be that "the sons of this age are wiser...than the sons of light," in that they "press on toward the goal" (Phil 3:14) with a calculated zeal. The natural question seems to be why it is that the "sons of light" are slower to respond to God's Word than the sons of the age are to their own ends. If men with corrupt goals develop corrupt systems to attain their goals, it would seem therefore Christians should also develop systems compatible with their goals to enable them to attain their objectives. There is an eschatological sense in this parable which makes the reader ask himself what he will do when called to give an account of his stewardship to his Lord.

"How did you manage what I put you in charge of? What did you do with your talents? What did you do for other people? What have you done in my Name?" What we are saying here is that theologically speaking, no man owns anything.

We are stewards, not owners: the word "my" on any man's lips is false. That is why it has bedeviled the world. God is the only capitalist. Our job is not hoarding of wealth or fencing it for our own pleasure, but the proper circulation and use of it in God's sight.³⁰

30. Ibid., p. 282. Underlining added.

The "proper circulation and use" of our wealth, no matter how that term is conceived, implies a theory of management based on the sheer Love of God in Christ and a belief in the "priesthood of all believers." Structurally such a theory is similar to Rudge's systemic model, in that it stresses a flexibility in the means by which ends are obtained in a specific context. Yet it also has elements of the traditional, charismatic, and human relations theories with respect to its emphasis on the historical facts of the Christian tradition, particularly as embodied in the Holy Bible and the holy, catholic, apostolic church; its acknowledgement of the prophetic and inspirational function of the Holy Spirit; and its concern for the individual in the corporate community of the people of God. Moreover, this theory asserts that structure is a function of purpose, that the organizational structure of the Church is a function of God's mission, and that therefore existing ecclesiastical structures which do not adequately fulfill the overall purpose of God's mission must be phased out and replaced by new structures more congruent with the Word of God! We should keep in mind that this theory is one "specific theology of management in the parish ministry" (Introduction, p. xiv.) and remember that every Christian, as well as every ordained clergyman, has to work out (Phil 2:12f.) how he is going to go about his stewarding, how he is going to go about structuring his response to God's loving kindness.

Our Lord's love and concern for us is so great that to be really serious about His mission, we have to think through carefully the nature and implications of our response. We are called on for a sustained and lasting response, and how can this be made but with sustained and strategic reflecting on our parts? God's love is serious and sober, and so must be ours.

To some degree the following chapters represent where I am at the moment in the process of working through the way I see my own response. For myself I see a particular management style which revolves around the titles of the following chapters: "First things first...Counting heads...Getting to work...Putting it together." This style has certain things in common with other theories of management. The following four chapters, for instance, roughly correspond to Hersey and Blanchard's fourfold functional analysis of management. Yet this style is unique in that it represents my own response to God's presence in my life. The value of explicating something perhaps as subjective or as personal as this is twofold. It gives me a better understanding of what I am about, and I would hope that it might serve to stimulate other people in their efforts to develop their own management styles in the context of their ministries as a part of their response to our heavenly Father.

CHAPTER TWO

First Things First: The Objectives

Today many parishes across the country are struggling to keep alive and to stay in business, but what exactly is the business of the parish anyway? What are its reasons for being? What are its goals? Theologically, what is its vision and part in God's mission? All too often such questions as these not only go unanswered but unasked as well, and it is a part of the planning function of the parish [both clergy and laity] to take its responsibility as a part of the body of Christ seriously enough to develop an effective strategy for fulfilling its part in God's mission. In order to do this the local clergyman must establish interpersonal relationships based on a mutual trust and a faith grounded in a common understanding of God's Holy Word.¹ This means that

the very first objective in the parochial setting is not to sit down with the vestry and knock out a series of new plans. Rather the first major objective is to get to "know the people," get to know how they feel, and in turn to let them know how you think and feel.

People

All too often parishes operate only at a cognitive level without ever really dealing with people's feelings. For a parish minister to operate in such a way as to ignore or not to take seriously the emotional and "irrational" elements in people's behavior is to limit and impoverish his effectiveness as a clergyman, as a manager, and as a person. Unless this basic goal of being in tune with the members of the parish is accomplished, little else can be readily attempted or attained. This means to all intents and purposes that a parish minister will be unable to do any strategic planning during his first few months in a new parish.² After some

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1. Leland P. Bradford, Jack R. Gibb, and Kenneth Benne, eds., T-Group Theory and Laboratory Method: Innovation in Re-education (New York, 1964) abstracted by Emma Lou Benignus, Trust Formation Theory of Group Development (Cambridge, Mass., unpublished material for PT 252, 1970). According to the above there are four concerns always present in any group: acceptance (trust), data (input), goals, and control. Until some level of acceptance has been attained, the other concerns cannot be adequately handled. Trust formation must precede goal formulation.

2. See Page 48.

trust formation bonds have been formed then he may begin to strategize with the other members of the parish, but he (and they) will always have to be concerned about maintaining the quality of interpersonal relationships in the parish.³

This is especially true given the nature of the parish structure as a voluntary association. The degree of effectiveness of any parish is a direct result of the ability of its members to work well together for common goals and in support and satisfaction of individual needs. Both the attainment of organizational goals and the satisfaction of individual needs are necessary for the life of the parish as a whole. Indeed this is true for any group or organization. Without organizational objectives there is no context within which individuals can be related. There has to be a reason for people to come together and to stay together; however, provided such a rationale does exist, there must also be a

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2. William Appleton Lawrence, Parsons, Vestries, and Parishes: A Manual(Greenwich, Conn., 1961), p. 107. "Make haste slowly...it is more important to have...(people)... strongly behind a man than it is to accomplish some special personal desire...or some plan."

3. W.C.Schutz, Firo: A Three-Dimensional Theory of Interpersonal Behavior(New York, 1958) abstracted by Emma Lou Benignus, Inclusion-Control-Affection(Cambridge, Mass., unpublished material for PT 252, 1970). According to the above a group is always working on the questions of who is included, in control, and cares. This is an extremely useful theoretical tool (known as ICA) for a parish in its attempts to develop interpersonal relationships.

concern to maintain the group of people so gathered. This maintenance function is distinct from the task function, and neither one can be exclusively pursued given an overall concern for the well-being of the parish as a whole. In a concern for the life of the group itself regardless of its task, individual needs must also be given serious consideration. If a person's needs as a member of a group are not being fulfilled, his performance (or lack of) will ultimately reflect his own feelings of frustration, anger, and hostility and will influence the life of the group.⁴ As a steward the parish minister must develop a dynamic in which task, maintenance, and individual needs are all taken into account, and since one of the tasks or goals of the parish system is the development of interpersonal relationships in the Name of our Lord Jesus Christ, the local clergyman's first objective is people, because they represent a means and an end in their own person.⁵

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4. M.B.Miles, Learning to Work in Groups (New York, 1959) abstracted by Emma Lou Benignus, Areas of Group Need and Member Functions (Cambridge, Mass., unpublished material for PT 252, 1970). According to the above there are three needs that emerge in any group which relate to task, group maintenance, and individual needs. This is also a very helpful learning theory (known as MIT) in the parish setting.

5. It is often heard that anyone going into the ordained ministry must really care for people in a way that does not seem required in industry. This is so because in industry a manager must be concerned with people primarily as a means to the goal of his organization [profit/production/performance],

(Continued, p. 50.)

Getting to know people is a process for the parish minister in which he must be actively engaged as long as he is in a parish. There are as many different sides to people as there are people, and the parochial clergyman who thinks he "knows his people" is often surprised at the way they respond in a new situation.⁶ The point is that interpersonal relationships are never static or fixed by their very nature. Thus we can never presume to have totally comprehended the nature of a dynamic relationship simply because we cannot be precisely clear what may happen next. This is also true of intrapersonal relationships. Which is to say, the parish minister must include himself in the membership of the parish in terms of people with whom he must be in touch.⁷ Knowing who you are, being aware of your own feelings and needs is just as important as knowing the congregation and community.

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5. (Continued.) whereas in the ministry people are one of the goals, as well as the means to spread the Gospel. In effect the minister has a double concern for people, and thus the saying. Today, significantly enough, many corporations are rethinking their responsibility to and for people [sometimes with the help of Organizational Development consultants], and becoming "more human," but the fact is that in many cases the motivation is toward better results instead of better people.

6. Hadden, op. cit., pp. 115-181. With respect to clergy involvement in civil rights, the author uncovers the fact that a large majority of the laity interviewed had strong feelings on the issue, which had not been suspected by the clergy based on their previous experience with parishioners.

7. The Great Commandment (Mark 12:28-34) has three parts, not two. Our Lord Jesus Christ says to (1) love God, (2) love your neighbor, (3) as yourself. Without all three parts the commandment is incomplete.

This self-actualization/realization is certainly not something that a parish minister begins to work on when he starts his job. It is something he must work with all his life, but particularly he must work on it in the present tense, where he is, in a parish. He cannot afford for the sake of the Gospel and God's mission through the parish to take himself any less seriously as a person with needs and feelings than he does any of the other members of the parish. Needless to say, he should also not take himself any more seriously. Rather it is terribly important for the parish minister in exercising his part of the planning function in the parish, as a manager, to remember "first things first." This means, inter--and intra--personal relationships are the primary basis of all human activity and simply cannot be ignored.

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Leadership

One very important aspect in the parish minister's inter/intrapersonal relationships with respect to his function as a manager in the parochial setting is his leader behavior. Leadership is a broader concept than management in that it involves working with and through people to accomplish goals, not necessarily organizational ones.⁸ In particular we find that most management writers agree that "leadership is the

8. Hersey and Blanchard, op. cit., p. 4.

process of influencing activities of an individual or a group in efforts toward goal achievement in a given situation."⁹ Certainly the capacity to influence is a form of power, and as noted in Chapter One, the parish minister is virtually "given" such power in many of the denominational/classical organizational structures in which he operates. Which is to say, the parish minister is expected to exercise a leadership function in virtually every denominational parish setting.

This function, as with all the other functions of the parish minister, can be facilitated by the exercise of the management function. Robert Tannenbaum and Warren Schmidt illustrate a wide variety of leadership styles as a continuum ranging from extremely authoritarian to extremely democratic, and it is in the light of specified organizational objectives that one spot on the continuum is picked over another.¹⁰ Generally speaking, the nature and mission of the Church, the fact that the mission is Christ's and that the Body of Christ is called to participate fully in that mission, can supply plenty of criteria to guide both clergy and laity in their selection of appropriate leadership styles. Specifically, the parish minister, as a manager, selects the most appropriate style of

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9. Ibid., p. 60.

10. Ibid., pp. 63-65. The authors are citing here from Robert Tannenbaum and Warren H. Schmidt, "How To Choose a Leadership Pattern," Harvard Business Review, March-April, 1957, pp. 95-101.

leadership given such a general consideration of the nature of the Church as above and the nature of the environment, of which the most significant element is the lives and concerns of the people with whom he is working. If a parish, for instance, expects the clergyman to make all the decisions and functions in a classical organizational style, this is where the minister must start his relationships, even though such a style is not compatible with the view of the Church as all the people of God in all the world, and even though he might personally believe in shared leadership and decision making within the corporate community. In starting where people "are at," the parish minister could very well begin to shift his own style gradually, but in so doing he must maintain the necessary tension between "where they are at" and where they are meant to be in light of who they are in the Christian perspective. If the local clergyman refuses to adapt to the requirements of the particular parochial setting and breaks the tension by insisting on an unacceptable [currently] style of leadership, he will short-circuit his source of organizational power, which in a voluntary association is the willingness of members to invest themselves and their talents in the ongoing life of that social system and to trust its leadership.¹¹

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11. See page 54.

What we are saying here is that "the desire to have a single ideal type of leader behavior seems unrealistic" and simplistic, and that

the more a manager adapts his style of leader behavior to meet the particular situation and the needs of his followers, the more effective he will tend to be in reaching personal and organizational goals.¹²

This is the concept of adaptive leadership and is based on studies that have shown "different leadership situations require different leader styles," and that "there is no single, all-purpose leader behavior style that is effective in all situations."¹³ All this presupposes the tremendous significance of the leadership function in terms of effectiveness, and the parish minister, along with the parishioners, must be alert to their own leader behavior and their response to it, if they are to be effective in their given parochial situation.

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11. I Cor 9:19-23 serves as a model for an adaptable style of leader behavior: "...I have made myself a slave to all...To the Jews I became as a Jew...to those under the law I became as one under the law...To those outside the law I became as one outside the law...To the weak I became weak...I have become all things to all men that I might by all means save some. I do it for the sake of the gospel..." (Underlining added.) Note the organizational goal St. Paul affirms as the basis of his actions.

12. Hersey and Blanchard, op. cit., pp. 71 & 72.

13. Ibid., p. 89. The authors note findings by C.A.Gibb (1964), A.P.Hare (1965), and D.C.Pelz (1961) in the area of leader behavior.

Being able to diagnose a situation and then either to adapt your leader behavior to that situation or to develop the means to change some or all of the various components of the situation, such as member expectation, superior's expectation, organizational personality (tradition and history), means examining the assumptions and presuppositions on which the system you are engaged in operates. Such assumptions are often hidden in the sense that the members of the system are not aware of the basic principles which underlie their actions. Hadden's study points this out very clearly that clergy and laity are operating on the basis of different assumptions about the nature and function of the Church. The laity "are in a large part committed to the view that the church should be a source of comfort for them in a troubled world,"¹⁴ and they often assume the function of the clergy is to provide such comfort. Thus when a clergyman seems to be producing "more trouble" by initiating change, he is judged by the laity as not doing his job properly, when in fact unless it has been specified, all he is doing is falling short of their expectations which they mistakenly assume he should know. Hence one of the first tasks in the parochial

¹⁴. Hadden, op. cit., p. 234.

situation whenever something new or different is to be done (from a new parson to a new project), is to examine the assumptions and hidden presuppositions of those to be involved. To discover, for example, that parishioners expect you as the clergyman to visit them in their homes and that for fifteen years your ministry has been based on the assumption that they only wanted to see you when they had a crisis on their hands, is shattering, to say the least. Such a discovery as this does not mean that you immediately start visiting everyone in their home to make up for lost time, and as a matter of fact after such a long time it might be more fruitful to look into why all of a sudden such a thing comes to light. No matter; surely the important thing to do is to get those hidden agenda out on the table where they can be seen and dealt with by everyone. Once exposed they can be examined in the light of organizational objectives and taken into consideration where appropriate. Of course it isn't so easy to "tell it like it is," but we must strive toward this goal of open and honest dialogical communication, even as we continue to grow in the fullness of Christ in the community of the faithful.

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Obviously there are certain assumptions we take for granted, such as the air we breathe, although recently this too has been called into question as the level of pollution

in our large cities continues to rise. The type of assumptions we are talking about have to do with personal feelings and expectations. The question is whether or not we are aware, for instance, that we assume the parish minister should act in a certain way without ever having checked it out with him to find out how he feels about it. If we are aware of our assumptions which we make and which are not necessarily grounded in any really substantial public basis, then we might be able to use them in such a way as to bring about a mutual satisfaction of needs by developing delivery systems which take into account our assumed (but explicated) expectations, or by developing alternate expectations which are realizable in terms of the organization. However, if we do not examine our presuppositions, if we do not ask why we want to do something, what our real motives are and what our real expectations are, we are presuming and assuming. To this a shrewd senior warden once said, "When you assume anything at all, it makes an ASS out of U and ME!"¹⁵

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Objectives

At the same time the parish minister is examining assumptions, both his and those of parishioners, adapting his

15. George Cleary of St. John's Episcopal Church, East Boston, Mass. shared this learning with me during October 1968, while I was serving there until a Rector could be called.

leadership style to the particular parochial setting in which he is operating, and establishing interpersonal as well as intrapersonal relationships, he must concern himself with the organizational objectives of the parish. This concern is as basic as his concern for people, and it cannot be exercised except within the context of other people's lives. Which is to say, the parish minister must work for organizational objectives at the same time that he is working with the members of the parish. Neither priorities nor people can be pursued to the exclusion of the other, if a parish is to be an autonomous, fully functioning social system. With respect to goals, it is a part of the local clergyman's task to bring about a formulation and definition of the objectives for the parish system. This includes different types of goals, such as ideal ones [proclamation of the Gospel], operational ones [regular services of worship], and survival ones [income to maintain staff and physical plant]. Distinctions must also be made between long range and immediate goals, between general and specific ones, and between total, group, and personal goals.

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As a manager the parish minister engages in an overseeing function. It is not so much his task to do the Word by himself as it is to make sure that the Word is done. Indeed, this is every Christian's task. Which means, we must be

concerned with bringing out the fullness in Christ which is possible in every person. For the parish minister the best way to do this is by helping parishioners clarify what they are about in terms of the Gospel [the goal]. This is done through teaching, preaching, and personal example, to name but a few of the local clergyman's functions which he employs in order to enable parishioners to be completely the people of God and ministers in Christ. More than anyone else in the parish, the minister usually is concerned with the total organization in a way which goes beyond the actual parochial setting in which he operates, but which also includes it as a part of a larger whole. This whole has a world-wideness and timelessness about it which transcends the immediate, and one of the parish minister's tasks is to awaken this sense of the total body of Christ in God's mission which is in every parishioner. He must assist in the interpretation and the internalization of the ultimate themes of the Gospel in terms of the concrete situations in which the parishioners are involved. In order to do this it is necessary to know where it is that a person is in his relationship to God in Christ. The first question is not what should your goals as a Christian be, but in fact who are you as a part of the body of Christ, and in that light what are your goals? Once a person can articulate where he's "at" and his expectations, he can then evaluate them in the light of the Gospel. The

parish minister should serve as an enabling agent in this process by encouraging and drawing out parishioners on their priorities and values and by acting as a monitor in providing feedback as to the growth and development he sees. He too should be open to this process and be just as ready to receive feedback about his growth and development as he is to give it.

There must be a concern then for priorities and objectives in the parish organization which is specific yet flexible, far reaching yet relevant, and global [ecumenical] yet personal. Setting of objectives is of a primary importance and can save a needless waste [poor stewardship] in terms of time, talent, and treasure. Newell puts it this way:

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The Church cannot do mission adequately unless it has a strategy for determining its priorities. The Church must now find the way to be faithful to its own various traditions and constituencies even while developing its own manageable agenda for the community and determining ways to press that agenda in public life.¹⁶

In short, first things first. We must know where we want to go and why before we can go about getting there, and it is only in knowing where we are going that we can assess our growth and development as we walk the King's highway.

16. MCC, Trends/Issues, March, 1971. (See page 22, No. 9.)

CHAPTER THREE

Counting Heads: The Resources

Although the parish system has a variety of assets at 61
its disposal from its physical facilities to its funds or
capital, the lives and capabilities of the people who are
the parish itself constitute its most valuable asset. Indeed
the most accurate way to understand the nature of the parish
system is to see it as the people of God and ministers in
Christ in a particular location, in which the parish minister
exercises the organizing function as a manager by helping the
parish to live its part of God's mission. Without people
there can be no parish, and a parish minister who does not
provide ample opportunity for parishioners to exercise their
own special gifts and talents as their response to God's
mission is not only limiting the effectiveness of the parish

by exhibiting a very low quality of stewardship, but also confusing the very meaning and nature of the body of Christ and its ministry! The total task of the Church is so vast that no one man can possibly expect to make very much progress on his own. The point is that from the beginning of the Church, it was so structured that it depended on the sincere commitment and action of all its members for its continued existence. Our Lord Jesus Christ not only had twelve followers, but a larger group as well which He sent out.¹ Today unfortunately "the congregational pattern of church life is dependent on the minister in a way unknown before this century," although there seems to be some indication that once again the laity are assuming their responsibility in the proclamation and work of the Gospel and inviting the ordained minister to take his place in their midst.² In assessing the resources of the parish then the basic

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1. Luke 10:1-20. The sending of the 70 [or 72] is but one example of Jesus enabling other people to be about His mission. Note they are sent out two by two, to enable one another.

2. Mark Gibbs and T. Ralph Morton, God's Frozen People (Philadelphia, 1965), p. 49. This is a valuable little book for and about Christian laymen and women. The thesis is that the most potent asset of the Church, namely the laity, has laid dormant far too long. The authors believe that the time has come to thaw out this asset and to make use of it. The problem implicit in this work is that the laity are seen as "the Church's" most valuable asset. This suggests "using" people. The point is that the laity, the people of God, are the Church. Their resources are their assets, along with the presence of the Holy Spirit and their 2,000 year heritage.

question is not "What do we need to do so and so?", but "Who can do so and so?" The emphasis is on people, not things. A parish rich with people seems to be able to uncover other resources as required, whereas an impoverished parish is not so lacking in material resources as it is in people committed to the faith and inspired by the Holy Spirit.

Resources

Once the parish minister has exercised the planning function with reference to a specific project or program and the objectives have been established, the organizing function is operative. In organizing, the local clergyman must match up available resources with the objectives. This means taking into account both internal and external resources, especially with respect to people. For the annual dinner the talents of women in the parish might be the best internal resource for obtaining the objective of a good home cooked meal; however, if the annual dinner is seen as an opportunity for families to be together, consideration might well be given to bringing in the external resources of a caterer. 63

As a manager part of the parish minister's function is to keep track and to take account of the internal resources of the parish organization. He is in a unique position to be aware of the capacities of the parish, and part of his

stewarding should include a periodic inventory of the assets of the parish. This is not simply a stock taking procedure, for the resources which people bring to the parish system are not static items, and in uncovering parish assets the parish minister must mobilize his own resources as well, such as being able to perceive potentiality, as well as actuality, and being able to bring out the hidden resources in the people of the parish. For example, the minister might see that an engineer in the congregation seems to have a way with ideas, although apparently he is unable to get along with people. In teaching in the education program of the parish, the engineer could very well develop new relationships of a more satisfying nature, particularly if there is some form of teacher training which could serve as an aid in helping him to come to an increased awareness of himself as a person.

Another important way in which the parish minister can develop the internal assets of the parish is through a broad educational program which stresses the importance and validity of individual experience and initiative in the learning process. In such a program there might be an emphasis on how groups function and how the individual is seen in terms of group process [since Christianity and man by his very nature is socially oriented].³ In such situations

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3. See page 65.

as these the parish minister engages in the management function as an enabler in order to develop the internal resources within the people who constitute the parish.

Similarly the parish minister must be able to call forth resources of the community at large. In one sense community resources, whether city, county, regional, or state, are external to the actual parish system, but the fact is that the parish is not isolated. It is itself a subsystem of a larger social system, and that larger social system is in turn part of an even larger social system, and so on until we eventually see the entire world as a mega-system. Such a global view is ecumenical in the truest sense of that word in including all the people in all the world, and in the parish the minister needs such an ecumenical perspective if he is to bring out an economy which makes the best possible use of the gifts of God. This means not only that the parish minister must assist the congregation to coordinate their activities

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3. Robert R. Powell, Managing Church Business Through Group Procedures (Englewood Cliffs, New Jersey, 1964). This is but one very practical book available which has particular relevance to the parish. It is one in a series put out by Prentice-Hall on Church Business Management.

In addition to readings, laboratory work at the National Training Labs, the New England Training Institute, or through the Executive Council of the Episcopal Church, to name but a few, can be very helpful in enabling people to become self-actualizing to the extent that they are also capable of working better together as a team.

in the parish with those of other denominations in the area, but that he must cultivate their freedom and ability to utilize the programs and structures of so-called secular agencies and services as well in the attainment of parish objectives.

Needless to say, to keep track of all the available resources in a community is a very large task, and unless the parish minister organizes effective systems and routines, he will be seriously handicapped in delivering or supplying the needs of the people in the congregation and the community.

The point is that it is a part of the parish minister's managerial function for any specific project or program to know who is available with the necessary abilities and what tools and materials are on hand. His stewarding requires that he know as precisely as possible what it is that he is responsible for, in order to see to it that it is used for good effect.⁴ This includes a working knowledge of available resources outside the immediate parish system in terms of the larger community.

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4. "...we are to grow up in every way into him who is the head, into Christ from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." (Ephesians 4:15 & 16. Underlining added.) The "good effect" is the upbuilding in Christ, and this is possible when there is a working together as a corporate body.

One very important aspect in assessing the resources, both internal and external, available to the parish system is to determine the degree of utilization. An unemployed resource might very well not be considered as an available one, but such an assumption always has to be checked out. The parish minister as a manager must discover not only what assets can be mobilized but also to what degree they are in fact being utilized. Before spending any additional resources of the parish or community system, the minister should be satisfied that no other asset already "in play" can be stretched to cover a new situation. This does not mean "bending corners" to force assets already fully utilized beyond their limits of effectiveness. Rather it is simply a matter of maximizing the utilization of all assets employed at any one time before introducing new ones. B. Fuller, engineer, architect, teacher, and "one of our foremost innovators"⁵ stresses a similar point of view when he asserts:

At the root of our troubles is the Malthusian and Darwinian assumption that there is not enough to go around... (but)... we can do more with less.⁶

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5. Merrill Panitt, ed., TV Guide (Radnor, Pennsylvania, Vol. 19, No. 6, February 6, 1971), p. 9. Underlining added.

6. See page 68.

In other words, instead of exhausting the assets of a system at a utilization level of say 40%, effective managing and good stewarding would attempt say an 80% utilization of half the available resources.

Along with an effective utilization of available assets a system also requires an effective distribution to meet its goals. Which is to say, it makes no difference how efficiently and effectively resources are employed if they are not so distributed as to provide optimal conditions for goal achievement. It's no use having all your assets utilized if they are employed at the wrong end of town from where the need is! A parish minister, for instance, might have a highly sophisticated system for internal communication within the parish which could include an answering service for when he was unavailable, a telephone squad for spreading important news quickly throughout the parish, a series of written documents from the weekly bulletin to monthly notices and special mailings, and so on and on; however, if this communication network in turn is not plugged into the larger community in which the parish is but one subsystem, then there is an uneven distribution of the parish's assets and a

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6. Fred Wasshofsky, "Meet Bucky Fuller, Ambassador from Tomorrow," Reader's Digest (Pleasantville, New York, November, 1969), p. 199.

greater potentiality for the thwarting of objectives. In one sense distribution is a part of effective utilization, although by viewing it as a separate aspect of the organizing function, we have an additional source of "input" by which we can assess goal achievement in the parish. It's one thing to use well what you've got. It's another thing to use what you've got where it's needed.

The Team

In working with the assets which are a part of the persons who make up the membership of the parish, one of the most useful approaches that the parish can implement in terms of the total system is that of team building. Hall and O'Leary have shown for instance that group decision-making performance is more accurate and productive than individual results.⁷ Also the effectiveness of a group in attaining its objectives, which in part in terms of the parish would be the witness to the Gospel of our Lord Jesus Christ, is considerably higher in actual results than that of any of its individual members. This is so because the total system is more than a mere sum of its parts, and in effect has a life of its own.

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7. Jay Hall and Vincent O'Leary, The Utilization of Group Resources in Decision-Making adapted by Emma Lou Benignus (Cambridge, Mass., for PT 166, 1971).

Size of course is a critical factor given the nature of the system. In a marriage for instance the death of either partner puts the system out of business, so to speak, whereas in the parish no one member is irreplaceable or indispensable [including the minister!]. One of the points of the parish system is not the performance of any one outstanding individual but the total team effort in attaining its objectives. If the parish is dissolved, everyone loses. On the other hand, if the parish has a tremendous impact on the community, everyone in the parish is a part of that impact. Such a view implies the responsibility of every member to participate fully in the parish system. The parish minister is not the parish; the people are, and the clergyman is engaged to assist the people in their ministry and part in God's mission. The parish minister is only a very specialized resource himself which the parish system requires to be fully functioning; yet in the final analysis it is the total effort made by the people to develop their respective ministries within the context of the parish system which determines the "success" or "failure" of God's mission in a particular location. If a parish does not already function as a team in a spirit of collaboration instead of competition, then it is the parish minister's responsibility as the designated leader or chief executive officer to provide the training and experience and to make available the external

resources which will enable the parish to be a fully functioning autonomous unit within the larger Church.⁸

Capital

In this chapter we have been maintaining that people, their total persons including their cognitive ability, emotions, behavior, and other capacities, are at one and the same time both the parish itself and its basic asset. Needless to say, there are other resources available to the parish system, usually as a result of individual contributions. Many parishes, for instance, have some kind of trust or endowment fund which provides capital for salaries and existing programs. As a manager or an executive [literally one who follows out to the end⁹] the parish minister must see to it that the utilization and distribution of the fund leads to optimal conditions for goal achievement. Although not necessarily skilled in finance himself, the local clergyman brings with him as one of his assets to the parish a

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8. William J. Crockett, "Team Building--One Approach to Organizational Development," Goodwin Watson, ed., The Journal of Applied Behavioral Science, Vol. 6, No. 3, July/August/September 1970 (NTL Institute for Applied Behavioral Science), pp. 291-306. A description of team building in the Department of State is offered and based on MacGregor's Theory Y model of organizational behavior.

9. William H. Leach, ed., Handbook of Church Management (Englewood Cliffs, New Jersey, 1958), p. 177. The chapter on the minister as an executive (pp. 165-189) is of special significance, especially the check sheet at the end.

theological training which enables him to assess the funds of a parish in relation to the goals of the parish and of the Church as a whole. The minister might conclude, for example, that "by investing in war--and pollution--related stocks, the church is more than casually involved in the issuer's anti-social activities."¹⁰ This would be a moral audit which the parish minister could present to the entire congregation. As a manager he could very well call into question the principles (goals) on which the parish invests its money. Do preservation of principal and a liberal return on investment constitute sufficient stewardship, or do these two principles in fact indicate a lack of involvement and commitment on the part of the parish to really utilize and distribute its capital? Simply to put some money aside for a rainy day is not enough in the Christian tradition if we are to be "stewards of the mysteries of God."¹¹ Our money is a representation of our time and talents which we return for the work of the Lord; yet perhaps more significantly our

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10. Joseph H. Bragdon, Jr., On Responsible Investment of Church Funds(unpublished and distributed by the Episcopal Peace Fellowship, Mass. Chapter, January 25, 1971), p. 6. This is a valuable document in suggesting alternatives to traditional church investment policies.

11. I Cor 4:2. Mt 6:19-21 & 25f is the classic statement in the New Testament on the subject of putting your money where your real commitment is. Luke 17:22f is another text which calls into question the goal of putting money aside for a rainy day in light of the eschaton or second coming of Christ. See also Mt 25:14-30, the parable of the talents.

money is one of our assets which we bring to the parish system, and part of the managing function of the parish minister is to see to it [not necessarily to do it himself] that the financial resources of the parish are in fact utilized and distributed in a way which can bring about maximum goal achievement in the congregation and community.

One other extremely valuable asset in any organization is time. We often hear that so and so "will make time" to do such and such. This is to say that in order to accomplish a specific task, it is necessary to take into consideration the available man-hours which can be effectively utilized. In organizing in a parochial setting, the clergyman must be particularly sensitive to the time of the people in the congregation, since their time is virtually a giving on their part. They are not paid for their time, and so it must be treated as a very valuable asset. In discussing The Effective Executive, Peter Drucker puts it this way:

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People-decisions are time-consuming, for the simple reason that the Lord did not create people as "resources" for organization. They do not come in the proper size and shape for the tasks that have to be done in organization--and they cannot be machined down or recast for these tasks. People are always "almost fits" at best. To get the work done with people (and no other resource is available) therefore requires lots of time, thought, and judgement.¹²

The point of all this is that "no other resource is available." "The effective use of human resources is the central problem of management," and we have ourselves as the basic resource of any social system.¹³ Our task then in the parish system is precisely to "Let... (our)... light so shine before men, that they may see... (our)... good works and give glory to... (our)... Father who is in heaven." (Mt 5:16)

12. Peter F. Drucker, The Effective Executive (New York, 1966), p. 33. Underlining added. This is an excellent book, and even though the author draws most of his examples from industry, commerce, and government, it can still be of tremendous value to the parish minister, who is exercising his function as a manager. (It would be very interesting to see this whole work transposed into an ecclesiastical setting.)

13. Saul W. Gellerman, Motivation and Productivity (American Management Association, 1963), p. 294. This is also an excellent study put out by the AMA and is concerned with "getting to work" [productivity] as a function of motivation. See the next chapter for more on this subject.

CHAPTER FOUR
Getting to Work: Mobilization

Motivation 75

Given the fact that people are the means whereby any organizational objectives may be accomplished, in order to get anything done resources must be put to work, mobilized for action. The degree to which this takes place can be seen largely as a function of motivation, which is a part of the parish minister's task as a manager.

The first and most important thing to be said about motives is that everybody has a lot of them and that nobody has quite the same mixture as anyone else...(but)... despite all the apparent inconsistency, there is a unifying thread...This is provided by the set of attitudes...(the individual)...develops toward himself...The ultimate motivation is to make the self-concept real.¹

Which is to say, although a wide variety of reasons exist which might explain our behavior, "we are all in perpetual pursuit of whatever we regard as our deserved role, trying to make our subjective ideas about ourselves into objective truths."² Such a "universal" motivation, however, assumes a fulfillment to some extent of other needs, such as physiological, security, affiliation, and esteem.³ Before a person's need for "self-actualization" can be strong enough to influence and shape his behavior, other needs must be at least partially satisfied.⁴ Regardless of specific needs, in order to fulfill any one need requires a supporting environment or situation which provides the possibility for need satisfaction. For example, in order to satisfy the basic physiological need for nourishment, it is necessary to be in a nourishment type of environment, such as a kitchen or a cafeteria, one in which food and/or drink are available. If one were in a non-nourishment type of environment, such as the middle of the Saharah Desert or even the middle of a large city after hours when everything is closed, the

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1. Gellerman, op. cit., pp. 175, 184, & 290.

2. Ibid., p. 290.

3. Hersey and Blanchard, op. cit., pp. 17-21. The authors discuss Maslow's concept which is more fully developed in Motivation and Personality (New York, 1964).

4. For a detailed discussion of this concept of self-actualization, see Maslow's article "Some Basic Propositions of a Growth and Self-Actualization Psychology" in Perceiving, Behaving, Becoming (Washington, D.C., 1962), pp. 34-49.

physiological need for nourishment would go unfulfilled, and in the process it would be intensified to the temporary exclusion of other types of needs, such as esteem or McClelland's three basic drives of achievement (excellence), affiliation, and control.⁵ The point here is that peoples' behavior is as a result of their response to their needs as they perceive them, and that to fulfill their needs people must be in a conducive environment.

In mobilizing resources for goal achievement the parish minister must be sensitive to the needs of the people to whom he wishes to provide some service or program and from whom he wishes to elicit support and assistance. He must foster the sense of well-being among the parishioners if they are to be stewards of their gifts and talents. This sense of well being of a person seems to reside in his realization that his life has meaning in the lives of others, including God's "life," and part of God's great gift to us is His inclusion of

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5. For further detail on these three basic drives see Achievement Motivation.

This insight of a temporary exclusion of needs is dramatically reinforced at the Urban Training Center for Christian Mission in Chicago in which participating clergy and laity spend 72 hours on the streets without any money or identification. The "plunge," as it is often referred to by the participants, involves some of them in pan-handling and literally begging for handouts. Which is to say, for a little money the participants temporarily forego the satisfaction of the need for esteem.

His people in His own on-going creative functioning in the world by our participation in the living missionary body of Christ. The parish minister's task, therefore, in motivating is basically one of developing such a sense of well-being by providing the kind of environment in which needs can be satisfied. Such an environment in the parochial setting ideally must be suitable to meet peoples' needs at all levels. Even in our age of affluence it is not difficult to find people within the parish context who are literally hungry, cold, and sick, and if the assets these people possess are to be given expression and to be mobilized for God's mission, they first must have adequate food, shelter, clothing, and medical care. A hungry man has a difficult enough time hearing words about God's eternal love while he is suffering, let alone being asked to respond. So the parish must develop an environment in which basic physiological needs can be fulfilled in order to (1) actualize all the assets of the congregation and community, which has something to do with good stewarding, and (2) respond to the call of the Gospel, which has something to do with the goals of the Church.⁶ In addition a parish must provide an environment in which self-actualization needs can be satisfied. This means the

6. Isaiah 61:1-6, Luke 4:16f & 6:20f, Romans 12:9f, James 1:26 & 27, and I Peter 4:8f are but a few references which stress a concern for the poor and those in need.

parish minister's leadership style must be free, open, and trusting. If he is cautious, defensive, and all "up-tight," it is very difficult for the members of the parish to establish an environment which is more accepting than the one generated by the actions of their designated leader. Yet certainly this is what the parish should be about [if in spite of the minister]: providing a freeing environment in which the love of God in Christ can be experienced. In such a situation a person is free to be himself, to become that which he is capable of becoming. To a very large degree the parish minister is usually responsible for the type of environment in which people attempt to satisfy their own needs and to develop a sense of well-being. His own life serves as a model, and if he can be himself, it creates the type of situation in which other people can also be themselves. Which is to say, the motivation style of the parish minister which is most "congruent" (in Carl Roger's sense of the word) with the Gospel of Jesus Christ and which is most effective from an organizational point of view is one in which there is "complete confidence and trust" in the laity.⁷ This means getting the laity to trust themselves and

7. Hersey and Blanchard, op. cit., p. 53. The authors are citing here from a study by Rensis Likert in The Human Organization (1967) and New Patterns of Management (1961) in which a distinction is made between styles of management prevailing in organizations from no trust to absolute trust.

one another as persons quite "usable by the Spirit" as vehicles of Grace in the lives of those around them.

Details

Achievement in some form is the reason for motivation, which is to say that motivation is not an end in itself.

People are motivated by--for (toward) something. This "something" is a goal perceived as worthwhile, and so motivation is seen in terms of the value of the goal. In exercising the motivating function of management in the parish the clergyman, therefore, must be concerned with the goal or the results, and not only with the finished product but with the process which produces the product. In a word we could say that a parish minister as a manager must be interested in production, the producing of results. His responsibility is for the total parish system, which means that he not only must see to it that objectives are set and resources defined, but must also oversee the actual implementation or mobilization of whatever project or program is under development. In part this production responsibility is an attention to detail. It is putting as much effort into making whatever is being done work, as was put into getting it off the drawing boards. It is paying attention to details which arise when a specific project is actually under way. It is, as Drucker points out, a concentrating of time and

energy of both the manager's and the organization on doing one thing at a time and getting it done.⁸ It is a "sloughing off" of the past which has ceased to be productive.

No one has much difficulty getting rid of the total failures. They liquidate themselves. Yesterday's successes, however, always linger on long beyond their productive life. Even more dangerous are the activities which should do well and which, for some reason or other, do not produce.⁹

When you are concentrating your resources on one project it is extremely difficult to also mobilize your resources to sustain a less productive project which has been kicking around for some time. Production, or getting to work, also requires the establishment of what Drucker terms "posteriorities"--deciding what tasks not to tackle; generally "it is more productive to convert an opportunity into results than to solve a problem--which only restores the equilibrium of yesterday."¹⁰

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Change

All this is part of the production process: an attention to detail, concentration, etc. in which the local clergyman

8. Drucker, op. cit., p. 103.

9. Ibid., pp. 104 & 105.

10. Ibid., p. 112.

is involved, and in this process he might well see his role as that of change-agent.¹¹ Any "product" which is evolved, such as a Bible Study Group, is a change in the parish organization. Indeed any activity in the parish system which is not directed toward maintaining or preserving already existing programs and routines can be seen as change, and the parish minister must be equipped and prepared to enable parishioners to deal with their feelings, attitudes, and thoughts on any given change. If the change in the parish system is a relatively minor one, little difficulty and time may be needed to produce the desired results; however, if there is a major reorganization of priorities and how they are to be handled, say from clerical control to lay control (as at Trinity Episcopal Church in St. Louis), the parish minister will need to expend much of the assets of the parish system to bring about the change. The Hersey/Blanchard study indicates that a considerable amount of difficultly and time are required to produce change at the level of group behavior, whereas changes in individual behavior, attitude, and

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11. For further discussion of the concept of change-agent see Warren G. Bennis, Changing Organizations(New York, 1966). Of particular interest in this book, one in a series on management by McGraw-Hill, is chapter 7, "Change-agents, Change Problems and Strategies," pp. 113-130. Also see Warren G. Bennis, Kenneth D. Benne, and Robert Chin, The Planning of Change, 2nd ed.(New York, 1969). This is a reader which covers subjects on change from collaboration and conflict to resistance to value dilemmas of the change-agent.

knowledge are correspondingly less.¹² This means that it is precisely in the process of the change itself that the parish minister must be open himself to change and be available for assistance and support, utilizing his pastoral and other resources in bringing forth the change. The clergyman is just as much involved in the change process as are the laity, and his ability to handle change in a constructive way will serve as a model in enabling parishioners to follow. As a change-agent the clergyman is not so much involved in making change himself as he is in providing the conditions in which change can take place, in which the Holy Spirit can move. In this sense his production function is similar to that of the Socratic midwife in that he brings forth that which is not his, but someone else's.

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Support Systems

If production entails motivation, a concentration and attention to detail, and a degree of change, it also requires certain support systems without which it would be difficult to produce anything at all. One of the most important of these auxillary systems is a communications network. In the parochial setting such a network has to do more than merely provide data to a group of people. It has to make it

12. Hersey and Blanchard, op. cit., p. 2.

possible for a sharing of feelings as well as ideas. It has to function in such a way so that there can be free, open, and honest exchange between individuals in the parish, between individuals and groups, and between groups which make up subsystems. Such a network is not a part time task. It is itself a major parish program, and the success of developing really good communication all the way around will to a large extent indicate the degree of success that can be expected from other parish projects. The parish minister engages in such a communication program when he first comes to a parish in getting to know the people; however, the real basis for communication in a parish is in the hands of the people themselves. It is a sharing, a having in common, and as a manager the parish minister acts as a facilitator in bringing out the oneness which is as a result of baptism into the body of Christ. Communication does not always mean agreement, but it does mean a willingness to listen and to respond openly and honestly. It is toward this end that the local clergyman might implement an educational program, preach a series of sermons, or have produced a variety of written documents. Even the worship service is in a very important way part of the parish organization's structure of communication, especially in the service of Holy Communion in which there is a sharing of the Body and Blood of our Lord Jesus Christ [in whatever way these words are understood].

The point here is that as the size and complexity of a system increase, the need for an effective communications network becomes critical if the system is to continue to function effectively. In the parish system the right hand must know what the left is doing if the banging of thumbs is to be avoided, and if the principle of good stewardship is to be exercised. Communication can concentrate resources for producing, whereas a lack of it can lead to all kinds of disruptions.

Another important support system for the parish minister is in the area of transportation or delivery systems. Any program or project is not put together simply for its own sake but for the benefit of people, and so a corollary to any project is to take into account the means whereby it can be supplied or delivered to the people. In industry such distinct functions as marketing and public relations have evolved to enhance the capacity of a company to deliver their products readily to the consumer, and although the local parish is usually not so sophisticated as this, nevertheless, it must be concerned with the means whereby it can get the message across, as well as with the content of that message.¹³ A very obvious example of a parish transportation system has

13. See page 86.

to do with providing the means whereby anybody who wants to come to worship on a Sunday will be able to get to the church. A few years back several of the denominations in a relatively isolated geographic community recognized the need to provide some kind of transportation for the many people who did not have cars and who were either too old or too young to walk the distance across busy streets. There was no real bus service, and so the parishes pooled their assets and hired a private bus which made the rounds of the community picking up and dropping off passengers at the different churches. The concern expressed by the churches to take an interest in people getting to church easily and safely was reflected in an increase in participation and attendance.

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In one sense this bus project can be seen as a motivational incentive. The thinking of many people was that if the Church could go to all that trouble just to make sure "I" will come on a Sunday, then the least "I" can do is go along.¹⁴ The point here is, of course, that transportation systems are

13. This is not the case on the national level of the churches, and indeed many regional levels also have departments of communication/information. Leach, *op. cit.*, advises a public relations approach in his book on church management, but it is usually a low priority in the parish.

14. In the mid-1960's in East Boston, Mass., five different Protestant parishes initiated a Sunday bus service. Difficulties developed over the time schedule and the route, since all the churches had their main service at 11:00 a.m. It was eventually discontinued with a resultant decrease in lay participation and attendance.

themselves "messages," as well as messengers, and they can communicate a real care and concern.

Support systems are necessary for production. A special class for adults, for example, cannot get off the ground unless there is a communications network available to let the people know about it. These support systems are part of the assets of the parish organization, and as such should not be taken for granted. They cannot be developed in a vacuum, for they are part of the parish process which is constantly producing projects and programs in terms of specific objectives. This means that basic support systems must be subject to continual scrutiny in order to determine more effective ways to accomplish their functions of keeping the parish linked together ready for action. As the chief executive officer, the one who effects or executes, the parish minister must plan, organize, motivate, and control the maintenance and development of the basic life-support systems of the parish. No doubt this will mean getting the people to be responsible for their support systems. The parish as a system is a set of relationships, and above all relationships entail communication. Without effective communication a system cannot long survive. This is true not only in the parish with respect to its members and subsystems, but also for the larger system of which the parish is but one subsystem

itself. In the parish support systems must be oriented both for internal cohesion and for external cooperation.

Mobilization then is that part of the management function in the parish ministry which involves a putting together of people and ideas, of materials and money, of institutions and agencies, and of influence and feelings which produces results in the form of concrete programs and changes in peoples' behavior. To a large degree the strategy of mobilization is one of motivation in which the local clergyman encourages the establishment of an environment which will provide the potential for need satisfaction and a sense of well-being, so that parishioners will be enabled to fully actualize their respective individual ministries. Ultimate need satisfaction is in terms of self-actualization, and in the parish system this is understood in terms of relationships with God, other people, and one's own self, and in terms of the ministry of all those who are baptized in the Name of our Lord Jesus Christ. The parish environment is so designed and structured toward this end [at least ideally!], and in mobilizing internal and external resources the parish minister is working toward this objective: an integration of body, soul, and Spirit.

CHAPTER FIVE
Putting it Together: The Results

Follow-Through 89

Once the planning, organizing, and motivating functions have been exercised and a new program or project is in full operation, it cannot be assumed that there is nothing more to do. Indeed there is nothing that can be more destructive than a new system which is left to run itself without any feedback or monitoring to ensure that "progress...is in line) ...with plan."¹ Such an unchecked system as often as not

1. Charles H. Kepner and Benjamin B. Tregoe, The Rational Manager (New York, 1965), p. 206f. The authors offer a systematic approach to problem solving and decision-making for managers who want to become more proficient. Their book is a part of their training course for all levels of management.

becomes an end in itself with little regard for the larger organization of which it is a part. In the parochial setting we can see any number of such uncontrolled systems. A very small Sunday School struggles on with the spectre from the past of a highly active and large church school program driving it on for the hope of a return to the "golden years." A scout troop which was once an integral part of the parish, with many children from the parish involved in the activities of the troop, is now completely disassociated in part because there are no longer many children in the parish, and yet the troop continues to tie up the assets of the church plant one evening a week. A young adults group originally formed to meet the social needs of people in their late teens and early twenties now has the same members it had twenty years ago with very few new young adults.² In all these examples deviations from original plans and expectations went on unnoticed until such distortion occurred that there was little left in the way of congruence between what started as a change for the future and what ended up as a relic from the past.

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For results there must be follow-through. In such sports as tennis, golf, and baseball the final part of the stroke

2. These examples, as other illustrations in this thesis, are drawn from my own experience and have their basis in "real" parish situations.

after the ball has been hit makes all the difference in whether or not the hit is effective and produces the desired result. Which is to say, as much energy must be expended on the follow-through as on the actual contact. Similarly the parish minister as a manager must follow-through on projects and programs and at the same time remind the laity of their responsibility to carry out what they initiate in fulfilling their ministry. Both clergy and laity must work every bit as hard after they have implemented a new program as they did in planning, organizing, and motivating it into operation. They must see to it that whatever project is started continues to accomplish the objectives for which it was originally intended, and if the project does not correspond with expectations, 91 they must see to it that either (1) changes are made in performance so that objectives are maintained, or (2) revise the objectives in the light of actual performance. Both courses of action require not only the local clergyman's continuing interest and concern, but that of the laity as well, if the programs and systems of the parish are to achieve a maximum effectiveness in the lives of all involved. This means that in exercising the planning function the control function must be taken into account. Which is to say, in the process of planning, anticipated deviations must be noted. Drucker makes a similar point in the following way:

...nothing new is easy. It always gets into trouble. Unless one has therefore built into the new endeavor the means for bailing it out when it runs into heavy weather, one condemns it to failure from the start.³

Kepner and Tregoe go as far as to develop a precise method of the control function which involves (1) anticipating potential problems, (2) anticipating possible causes, and (3) setting contingency actions.⁴ Rudge also sees the control function as an integral part of a minister's function as a manager. In fact he sees it as the basic role of a leader in a systemic type of organization:

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The function of the leader is to clarify the purpose continually and to interpret the changes in the external world in such a way as to enable the whole system to respond to this context...(and)...may be described as the "monitoring" function...⁵

None of this, of course, is meant to imply in any way that the parish minister as the designated leader should be "heavy handed" or manipulative in exercising the control function. Indeed a constant checking up on things can be counter-productive in eliciting such feelings as "he-doesn't-trust-me-so-why-should-I-bother?" The other extreme can also bring about similar results and feelings as "he-doesn't-

3. Drucker, op. cit., p. 107. Underlining added.

4. Kepner and Tregoe, op. cit., pp. 54 & 55.

5. Rudge, op. cit., p. 29. Underlining added.

care-enough-to-see-how-I'm-doing-so-why-should-I-bother?" Somewhere between these two end points the parish minister must develop a managerial style of control which is both humanizing and faithful to the larger organizational goals of the system. To a degree this style will be a function of the type of organizational context in which he operates. This means in the parochial context the emphasis will be away from rigid outside control toward a more internal, personal responsibility within the corporate community in which everyone shares in the control function of making sure that there is a congruence between plan and progress.

Conflict and other Variables

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Conflict and crises are in one sense a threat to the production process. A personal crisis in the life of a key parishioner, for example, could very well thwart a strategy meeting designed to set priorities for the coming year. The conflict elicited over clergy or lay involvement in civil rights also could very well split a congregation right down the middle, making any real witness in the community totally ineffective. The given fact of all kinds of conflicts and crises, however, cannot be ignored, and the parish minister as a manager in exercising the control function must develop systems which will make use of these so-called "negative" aspects of life. More than a disruption, the parish minister

must see and help the congregation accept conflict and crises as one of the most potentially valuable assets of the parish system. Actually it is peoples' response of either aggression or repression, of either resisting or avoiding, which is destructive. It is peoples' feelings about their hurt or anger which they feel [secondary feelings] that may make a situation intolerable. Conflict and crises are themselves no more negative than any other aspect of life, and in fact provide a very effective feedback system.⁶ For example, if in innovating a new educational program a minister received a hostile and angry response from parishioners who were content with what they had, this would be additional data which would require perhaps a restructuring of the program or a re-examination of objectives and priorities in the light of the feedback. If on the other hand, the parishioners repress their feelings, thinking it "not nice" to tell the minister that "I" violently disagree with what he is doing, the resultant tension unacknowledged could very well bring about a collapse of the parish system composed of its many interlocking relationships. The point is that from the perspective of systems control, opposition offers the possibility of correction before there is a

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6. Emma Lou Benignus, Theory on the Creative Use of the Power of Opposition [Conflict] (Cambridge, Mass., unpublished material for PT 166, March, 1971).

complete breakdown. It is only when opposition is not taken as a warning signal that production is adversely affected. Hostility particularly is a symptom that something is out of hand, that someone is hurt, and that immediate attention is required. Crises are not so much in response to a given situation as they are the result of given situations in which secondary feelings have caused a block in communication, and the parish system has to develop a degree of flexibility which will enable it to handle such stress experiences. In this the parish minister can play a key part in overseeing the growth and development of variable behavior and in encouraging a good communications network. Again, his own behavior serves as a prime model. If he is free to express his own feelings of anger and hostility he can expect others to do the same, but if he is closed and apparently "unemotional," his behavior is saying that such a pattern of acting is to be preferred. In such a situation the minister could not expect an any more open expression of feeling than he himself is capable.⁷

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In exercising the control function a helpful concept for the parish minister to keep in mind is that of "intervening

7. Of course there is always that person who is free to be himself, and he can serve as a model for the clergyman and the parish. The minister should encourage such lay "models."

variables," as developed by Likert. Although as a manager the clergyman must be alert to output variables, such as membership, financial support, community esteem as recorded in the local press, etc., he must also be tuned in to those long-range goals which are connected with building and developing the parish. These long-range goals derive out of "the current condition of the internal state of the organization: its loyalty, skills, motivations, and capacity for effective interaction, communication, and decision-making..."⁸ Intervening variables tell how it is with a parish, how put together it is in terms of internal cohesiveness, and it is in improving internal relationships and conditions that the parish minister can be most creative in exercising his control function. In effect he is developing an environment in which there are self-correcting systems. Admittedly, this is not the only form of control; a minister could go for the short term gain. He could exhaust his resources without helping the people to take charge themselves of the ministry, by innovating attractive new programs and then moving on to a "better" position. Yet unless he has dealt with the intervening variables and enabled people in the parish to become fully functioning

8. Hersey and Blanchard, op. cit., pp. 84 & 85. The authors are quoting here from Likert's New Patterns of Management, op. cit., p. 2.

autonomous persons, taking responsibility for the management of the parish ministry, his impact will be short lived, and the parish could very well wind up to be worse off than it was before the bright new programs. This type of approach puts personal goals above organizational ones, and although it reflects one type of leader behavior, it is poor management and stewardship. Similarly the parish minister could go for long-range goals, pursuing intervening variables to the exclusion of output variables, and again this would be an example of an abdication of responsibility for good management and stewardship. Both sets of variables are required in a dynamic tension in an effective parish, and in working with intervening variables the parish minister is really establishing a broad base of control of production grounded in the shared responsibility and leadership of the parish as a whole.

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Continuity

Any organization must take into account its own survival as a system beyond the life of its members. Even a company of the size and complexity of General Motors must concern itself with its own internal structure, just as its recent chairman did back in the 1920's. The principles then on which the company was organized now "have to be thought through again."⁹ This is also the case in the parish.

It is an enlightening thought to realize that the present systems and structures which are taken for granted in many parishes are for the most part less than 100 years old! The Consultation on Church Union is but one example in which different Protestant denominations are thinking through again just what is an appropriate structure "under the Gospel for Christ's mission and service in the world."¹⁰ In the Episcopal Church the recently released series of Prayer Book Studies are a part of a liturgical reassessment which has been going on for many years. These are but two examples of the Church adapting its systems so that it may continue to function in a relevant way in its environment.¹¹

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Another very important aspect for the parish organization particularly has to do with continuity. Unlike many corporations there is usually no hand-over report from one parish minister to the next. This is no doubt partly due to the attitude that one shouldn't interfere and should let whoever follows handle things "his own way," but it's not really a question of interfering at all. Rather it's a

9. Drucker, op. cit., p. 140.

10. Consultation on Church Union, A Plan of Union (Princeton, New Jersey, 1970), p. 9.

11. Vatican II is an attempt by the Roman Catholic Church to adapt, but as yet results seem slow in coming. Rudge stresses this concept of adaption of a system as the basis of a systemic theory of management.

matter of viewing the parish as God's mission and the clergy simply as stewards who labor but a brief time in one setting before moving on. Such an over-view implies an unwarranted assumption on the part of the parish minister who does not offer to put his successor in the picture from his experience. It's one thing if the offer is declined and quite another if it is never made.

Naturally enough it is the people of the parish who have the greatest personal investment in the continuing life of the local church. They have a high concern for local custom and tradition, whereas the minister has a similar concern for the total Christian tradition. All must share, therefore, in developing systems which will provide for a continuity in the parish which includes specifics recollected by the oldest member and yet which goes beyond any provincialistic tendencies. This is never more obvious than when a parish is in a transition in its ministerial leadership. At such a time suggestions are usually forthcoming that next time such a lack of continuity should be anticipated and avoided if possible, but more often than not the relief of having hired a new minister is more than enough to drive such thoughts out of people's minds until they are confronted again. It is usually only when a parish has been challenged with a rapid succession of ministers with a very high turn-over rate that

something positive is done about continuity.¹² The point here is that as part of his function as a manager the parish minister must develop systems which will provide for continuity in the parish organization and its part in God's mission. This is most effectively accomplished by mobilizing some internal resources in the form of some committed parishioners who are concerned enough about their parish and the larger Church to establish a means whereby the parish can be helped through transition periods and phases.¹³

Integration

In putting together any project or program the parish minister will not be involved in the different elements of management sequentially. He will have to plan and control, motivate and organize, all at the same time. He will have to integrate the various components of managing into the other functions of his ministry to produce a total style, and this style will be evident in all that he does. For instance, a clergyman who adopts the attitude that he's "in charge" will

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12. This was actually the case at Trinity Episcopal Church in St. Louis where five Rectors came and went inside ten years. The parishioners finally decided to reorganize as a lay corporation and now have a ministerial staff hired to do specific jobs. They have taken continuity upon themselves.

13. These committed parishioners, or as one Rector put it: "the faithful ten per cent," represent the core group which serves as the kernel every parish needs to be effective. Without them a parish and its minister haven't a chance!

no doubt conduct his worship is such a way as to suggest that he is in fact in charge, by allowing minimal participation by the rest of the congregation. No doubt he would encourage little lay leadership and would be reluctant to hand over his secrets to his successor.

The point of this thesis has been to suggest that such a style of authoritarianism is not good management at the very least and at the most is just plain bad theology. Structure is a function of purpose, and a monolithic hierarchy of clericalism does not serve to proclaim the distinctive good news of the Gospel which affirms the integrity and meaning of every person within the Christian community. Utilizing the principle of adaptive leadership might very well impel a new minister to start with such a style, since this could be the only level at which parishioners were able to relate. However, in the light of the Gospel he should begin to shift his style to one of mutual trust and responsibility as quickly as conditions warrant so that by the time he leaves, the parish is not at the same place it was when he arrived. In developing his style he might very well take a hint from management in other organizations which are attempting increasingly these days "to integrate the goals and objectives of all individuals with the goals of the organization;" this is management by objectives,

a process whereby the superior and the subordinate managers of an enterprize jointly, identify its common goals, define each individual's major areas of responsibility in terms of the results expected of him, and use these measures as guides for the operating unit and assessing the contribution of each of its members.¹⁴

In the parish the clergyman is the "superior" only in the sense that his organizational task is to oversee and to execute the programs of the parish. This task is a given in many denominational structures, and as in the case of the Constitution and Canons of the Episcopal Church, there is usually a traditional/classical structure which makes the parish minister's job one of conformity to a "legal" document. However, in a larger sense which is more realistic and to the point of the Gospel itself, both clergy and laity are all subordinate managers (stewards) of the enterprize begun and continued by God in Christ and the Holy Spirit. Toward this end of understanding what is involved in this enterprize and the parish minister's function as one of the Lord's managers, this thesis has been written.

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14. Hersey and Blanchard, op. cit., p. 118. The authors are quoting here from George S. Odiorne, Management By Objectives (New York, 1965), p. 78.

conclusion

In this thesis the point of view has been taken that 103
management in the parish ministry is not a second class
function to which some attention is given after more
"important" pastoral functions are developed. Indeed we have
seen that management in the parochial context is a
metafunction, enabling the parish to concentrate and focus
its various assets for the satisfaction of the needs of
people in the congregation and community. We also saw that
this metafunction finds its theological basis in the biblical
concept of stewardship. Which is to say, since the people of
God [clergy and laity together] are held accountable for the
use of all the resources of this world, the economy
established for the deployment of these resources must be

given very serious consideration. Structure is a function of purpose, and we must be sure that insofar as it is possible our parish organization reflects the nature and scope of the Gospel of our Lord Jesus Christ in which all men are called to minister to one another. We have maintained, therefore, that the function of a steward is a type of management, a model of Christian action, in which the parish minister and the parishioner must be engaged and in which they really have no choice as Christians who follow our Lord Jesus Christ. We have not suggested at any point in this thesis that there is only one way of doing stewardship, but we have based this entire work on the belief that stewardship is a very basic and essential element of our Christian lives in which we do our best with what our Lord has first entrusted to our keeping. "Doing our best"--or better, being effective--entails developing a pattern (structure) of acting, a style of managing. In this thesis we have presented one such style which is centered around four basic elements of management: planning, organizing, motivating, and controlling. We have emphasized throughout the twofold nature of management: people and priorities. We have also maintained that neither of these two natures can be pursued to the mutual exclusion of the other and that both must be kept in a dynamic tension. Moreover both implicitly and explicitly, we have made the point that the parish ministry is a team

effort in which clergy and laity must work together as equal partners. Finally, we have been concerned here more with the principles of management than with specific techniques, since a technical skill in applying general principles of managing in the parish ministry is only of significant value once the principles have been clarified. In these pages we have attempted to begin such a clarification.

This thesis is but one more unpublished work in the relatively new field of managerial theology. The scope has been such that it is broader than deep. Indeed many of the concepts touched on briefly here are developed individually in books of substantial merit, such as Gellerman's Motivation and Productivity. More significantly Organizational Development theory and practice going on at the National Training Labs and through Project Test Pattern in the Episcopal Church are generating new and valuable insights into structures through its clinical and field findings. Further work in OD technology should provide some in depth conceptual tools and working models for systems of all kinds including the parish. What is still needed, however, and which this thesis has made a start at, is to formulate sound management theory from inside the Church. We must raise up a generation of Christians who can take the findings of the

behavioral scientists and put them into the context of the Gospel. Similarly, we must be about raising a generation of ministerial managers, both clerical and lay, who can effect the Gospel in a time of rapid social change. The Christian task is such that no single group of people, such as the clergy, can run the whole show with any kind of effectiveness. For results the church team must get itself into play and develop its own under utilized and yet most valuable asset: the laity. Above all, we must remember who it is that calls the shots, and continually remind ourselves that we are not owners but stewards of all we possess.

"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come. All this is from God." (II Cor 5:17f)

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